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No. 12

Christ, the Hope of Glory

By MARTIN H. FRANZMANN

EDITORIAL NOTE: This is one of the papers presented by members of the Missouri Synod delegation at the Free Conferences in Paris and Bad Boll in the summer of 1953. The fact that it was one of two eschatological essays given on the same day (the other being "Christ the Judge of the World") accounts for the fact that the Judgment is not treated here.

"**A**ND the Lord shall deliver me from every evil work and will preserve me unto His heavenly kingdom: to whom be glory forever and ever." 2 Tim. 4:18.

These words of St. Paul, even though individual in form and a personal confession of the Apostle, contain practically all the characteristics of the eschatological hope of the Church of Jesus Christ. For that hope is (1) a Christ-centered hope; it is (2) a hope that looks for a divine act of deliverance; it is (3) a hope for a total consummation; it is (4) a "practical" hope; and (5) it is doxological. These words are the Church's echo and answer to the words of Him who builds His Church and has promised: "The gates of hell shall not prevail against it."

I

THE HOPE OF THE CHURCH IS A CHRIST-CENTERED HOPE

"The *Lord* shall deliver me from every evil work and will preserve me unto His heavenly kingdom." Eschatology, too, is Christology. The Church in its hope confesses its *kyrios* (Christ is meant here, as the intimate connection with Paul's Apostolate, vv. 16, 17, shows; the doxology of 18 b does not compel us to take *kyrios* here of God Himself). In this word *kyrios*, this "compendium of all New Testament Christology" (Stauffer), there is comprehended the fullness of all that Jesus is and signifies for His own.

The fixing of the hope on the *kyrios* connects the Church's hope for resurrection and consummation with the days of His flesh, when Jesus in the power of the Spirit (Luke 4:14) went about doing good and healing all those oppressed by the devil, since God was with Him (Acts 10:38). It connects the hope with those days when His disciples addressed Him as "Lord," as their Rabbi, and infinitely more than Rabbi, for here was One that spoke with incomparable, with divine, authority and had the words of eternal life (John 6:68). It connects the hope with those days when men in their need and grief called out to Him, "Kyrie, eleeson!," and Jesus in response to the petition of faith wrought the works of the Christ (Matt. 11:2), and the blind received their sight, the lame walked, the lepers were cleansed, the deaf heard, the dead were raised up, and the poor had the Gospel preached to them—they heard the proclamation of the year of the ultimate jubilee, "the acceptable year of the Lord" (Luke 4:19), which began when Jesus proclaimed it and because He as the Messiah proclaimed it: "This day is this Scripture fulfilled in your ears" (Luke 4:21). This word *kyrios* connects the Church's hope with all those *paradigmata* of the consummation, the forgiving words and redeeming acts of Jesus, the "Thy sins be forgiven thee" and the "Rise up and walk" that marked the redeeming presence of God among men.

This word *kyrios* connects the Church's hope with the death of our Lord, with that *Lord* Jesus who on the night in which He was betrayed took bread and wine and gave Himself, His body and His blood, in all their redemptive significance, to His own (1 Cor. 11:23); with that *Lord* of glory whom the princes of this world crucified (1 Cor. 2:8). It grounds and builds our hope on the ministering life and death of Him who gave His life a ransom for many (Matt. 20:28).

But it connects our hope not only with the death of Him who died for our sins and was buried, according to the Scriptures, but also, and above all, with the resurrection of Him whom God by raising Him from the dead "made" both Lord and Christ, with Him before whom Thomas knelt and said, "My *Lord* and my God" (John 20:28). In Him our hope is fixed; God's promise

of life, the promise to which we cling amid the sin and death of the world we live in and amid the sin and death of our own not-yet-transfigured existence, the promise we cling to in hope against hope, that promise is the promise of life *in Christ Jesus* (2 Tim. 1:1). *He* has abolished death and brought life and immortality to light through the Gospel (2 Tim. 1:10), which proclaims and gives that hope to every man.

He is the resurrection and the life; His resurrection is told by Paul in the present perfect tense, after aorists of death and burial; this once-for-all resurrection is open toward the present and toward the future; this fact in history that once was, *is*, and continues to be with undiminished and unending force forever. For Christ is the First Fruits of them that slept (1 Cor. 15:20); the First-born of the dead (Col. 1:18), who shall have many brethren because God has so willed it and foreordained it (Rom. 8:29). His resurrection is the resurrection of the dead, absolutely; St. Paul so speaks of it at the beginning of his *Epistle to the Romans* (Rom. 1:4).

It is obvious that Paul refers to the resurrection of Christ as an accomplished fact. . . . The resurrection is the frontier over which Christ passed to the status of the Son of God in power. But, just as he says, Paul also means "the resurrection of the dead" in the usual sense of those words. But how can he mean both of these things? The explanation lies in the fact that for him the resurrection of Christ and the resurrection of the dead are not two totally different things. In the final analysis they are one and the same truth. *For Paul the resurrection of Christ is the beginning of the resurrection of the dead.* Through Christ the resurrection age has burst upon mankind. He who believes in the Son of God "has passed from death to life" (John 5:24). Paul, too, could say that. . . . The resurrection is the turning point in the existence of the Son of God. Before that He was the Son of God in weakness and lowness. Through the resurrection He became the Son of God in power. But the resurrection is also the turning point in humanity's existence. Before this the whole race was under the sovereign sway of death; but in the resurrection of Christ, life burst forth victoriously, and a new aeon began, the aeon of the resurrection and life.¹

¹ A. Nygren, *Commentary on Romans*, p. 48 f.

In Him, in our Lord, we have entered upon life; that is as certain, as sure, in a sense as "binding," as a law. St. Paul so speaks of it. Through His incarnation, death, and resurrection we have come under a law, the law of the spirit of life in Christ Jesus, a law as potent and effective now as the law of sin and death was heretofore (Rom. 8:2).

All that we need know of the *fact* of our resurrection we know in His resurrection. With His resurrection the resurrection of His Church stands or falls, and vice versa (1 Cor. 15:12 ff.). The witnessed and attested fact of His resurrection puts the resurrection of the dead, for faith, beyond dispute. For the God who has called us into communion with His Son, our Lord (1 Cor. 1:9) has called unto total communion with Him. And all that we can know of the *mode*, the *how*, of our resurrection, we can know only by the resurrection of Jesus Christ—it is God's sole deed—"Christ was raised from the dead by the glory of the Father" (Rom. 6:4)—and it is a resurrection of the body—a new, transfigured body, "spiritual" as being the perfect instrument of the Spirit of the new, divine life; but a real body nevertheless: "Behold My hands and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones as ye see Me have" (Luke 24:39).

This word *kyrios* also connects our hope with, and grounds it upon, the exaltation of our Lord, His sitting at the right hand of the Father; we know that nothing can separate us from the Love of God which is in Christ Jesus, *our Lord*; for this Lord is the Christ who died, yea rather, who is risen again, who is even at the right hand of God, who also maketh intercession for us (Rom. 8:34; cf. 35 a).

The fact that our hope is a *kyrios* hope gives our hope for resurrection and consummation its full and positive content; if it be a *kyrios* hope, a Christ hope, it has as its object no mere neutral removal from death, no cool immortality—it is the hope of *glory* (Col. 1:27). If God has chosen us from eternity in Christ (Eph. 1:4), has called us in Christ, and has justified us in Christ, then surely He has also glorified us in Him (Rom. 8:30). Through Christ we become participants in the glory of God; we are henceforth colonists on earth, for heaven has be-

come our home city, and from thence we await "the Savior, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself" (Phil. 3:20, 21).

This word *kyrios*, therefore, makes our hope a certainty, for the hope has been in part (and that a most decisive part) already fulfilled. Paul Althaus sees the decisive difference between Christian eschatology and Jewish eschatology in the fact

that early Christian eschatology proclaimed as fulfilled a portion of that which Jewish expectation expected from the future: the great struggle between the powers of the last days has in its central issue already been decided. And this feeling of victory, this temper of triumph, asserts itself not only in the faith of the disciples, who can look back upon the manifested Messiah; it is already present in the consciousness of Jesus Himself. The eschatological drama, which is in its essence a struggle between divine and demonic powers, is beginning to run its course *now*: the demonic powers are being expelled and deposed from their dominion now. . . . For with the appearance of the Messiah, who overthrows the demonic powers and their lord, their fall is begun and the kingdom of God begins, even though the definitive destruction of Satan and his servant is still to come (Luke 1:17 ff.; Matt. 12: 25-28; Luke 11:14-20). . . . And now the disciples, and with them the oldest churches, look so confidently to the end of all things just because they can already look back upon a portion of the course of divine action which had been foretold for the turning point of the world's history.²

The Church believes in, and follows in the footsteps of, a Lord who is *archegos tes zoes*, the pioneer of life (Acts 3:15), one who has gone the way before us into life and draws His own thither, inevitably; for He is the Head, and they are His body; thus it is that the great events of our future glorification can be spoken of as already past: "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, *bath* quickened us together with Christ . . . and *bath* raised us up together, and *made* us sit together in heavenly places in Christ Jesus" (Eph. 2:5-7).

² *Religion in Geschichte und Gegenwart*, II, Sp. 341.

The Church's hope and the Church's faith are therefore entities that can be separated in thought only, not in fact and in act. Hope is faith turned forward; hope is organically and intimately connected with that faith which has already tasted the powers of the world to come (Heb. 6:5), those powers that have broken into the old aeon of sin and death in Christ, in Christ alone but decisively in Him; it is connected with the faith that receives the Spirit as the Spirit of Sonship — which sonship is at the same time the object of its earnest hope (Rom. 8:15, 23), that faith which now knows itself justified, but yet looks forward to the hope of righteousness (Rom. 5:1 and Gal. 5:5), that faith which has in the possession of the Spirit the *arrabon*, the beginning and guarantee, of its future inheritance (Eph. 1:14). Faith in the Cross, faith in Him who loved us while we were yet His enemies, sinners, weak and godless, is the indispensable counterpart and the necessary foundation of the hope of the glory of God; only so is that hope a hope which does not make ashamed (Rom. 5:5). "He who has no hope is not a Christian believer — but whoso does not take his stand in the present reality of the Christ has no grounds for hoping either."³

The fact that the Christian hope is a hope centered in the *kyrios* makes it an intensely personal hope, a hope in One who even here and even now stands with us and strengthens us and delivers us from the lion's mouth (2 Tim. 4:17). This hope brushes away with one swift stroke all those frosty popular misconceptions of the Christian heaven which make "heaven" a vague place where quasi-disembodied spirits float about on fleecy clouds, joined with pink-cheeked angels, in an eternal monotony of harp concerts that have no prospect of ever ending. This fixes our hope on Him who has said: "I will build My Church, and the gates of hell shall not prevail against it"; it fixes our hope on the living Son of the living God, who loved us and gave Himself for our sins (Gal. 2:20), that He might deliver us from this present evil world (Gal. 1:4). It makes our hope a hope for a world which, for all its total and inconceivable otherness, is not, after all, an alien world, but a world we know because we know its Lord: "I know whom I have believed and am persuaded that He is able to keep that which I have

³ Delling, quoted by Staehlin in *Theologisches Wörterbuch*, IV, 1117.

committed unto Him against that day" (2 Tim. 1:12). The Christian hope, the Church's hope, is at its heart and core the hope that we "shall ever be with the Lord" (1 Thess. 4:17), and so it speaks sweetly and peacefully to the Christian heart; it "comforts" and it "edifies"; it strengthens and builds the new man.

Being thus a hope fixed on a person, the Church's hope is completely realistic; it is a hope related to One descended from a Jewish King and born of the seed of David (2 Tim. 2:8), to One who was crucified under Pontius Pilate. That means:

This suffering of Jesus Christ, this revelation of man's revolt and of God's wrath, but also of God's mercy, did not take place in heaven, nor on any distant planet, nor in some world of ideas; this took place in our time, in the midst of that history of the world in which our human life takes its course. . . . The fact that the Word became flesh signifies that the Word entered time and entered history.⁴

The hope which the New Testament knows is not and cannot be made to be a "dialectical relationship between time and eternity" that calls for no committal, no decisions, and therefore involves no battle.⁵ It is grounded in a reality and hopes for a reality as real as Pontius Pilate, as real as the calendar. Our hope is fixed on no mystical experience, no "spiritual" reality that is present always and everywhere, no immanent principle, constantly active and form-giving; we look for the advent of One who is "*palam redditurus*" at the close of history, for its consummation, One who will "so come in like manner" as His disciples saw Him go into heaven (Acts 1:11). The *skandalon* of eschatology is exactly the same as the *skandalon* of Christ; we have to do, not with an idea or a principle, but with a bare, once-for-all fact.

II

THE HOPE OF THE CHURCH IS A HOPE DIRECTED TOWARD AN ACT OF DIVINE DELIVERANCE

When St. Paul writes: "The Lord shall deliver me from every evil work and will preserve me unto His heavenly Kingdom," his situation is exactly that of the hoping Church on earth. All

⁴ K. Barth, *Dogmatik im Grundriss*, 126.

⁵ K. Heim, *Jesus der Weltvollender*, p. 216.

men have left him, and he stands alone; he faces certain death, alone and comfortless; he can reckon with no human possibilities of help. He hopes as Abraham believed, "against hope in hope," in that desperation when man is at dead end, sees no possibilities in himself or anywhere save in God, and clings with the hold of desperation to God's "promise of life in Christ Jesus," simply because it is God's promise. His hope is fixed on something strictly and exclusively transcendent, upon an *act of rescue* at the hand of the *Lord*.

At the hand of the *Lord* — this marks the transcendence of the hope. The hallowed name of Jahveh had entered into "Lord" of the New Testament; the day of Jahveh had become the day of the Lord Jesus Christ. And all that Israel of old had looked to, and hoped for, in Jahveh, the new Israel now looks to, and hopes for, in the Lord Jesus Christ. Jahveh, Lord, is a proper name, a condescension and a revelation, the name by which God is known to Israel alone. It marks Him as the one God, not to be confused syncretistically with other gods nor to be depersonalized into an abstraction or a power to be magically caught and controlled; it marks Him as the living God and the God at hand, a very present Help in trouble. It marks Him as the Shaper and Ruler of Israel's history: "He is the ἐν τούτῳ νίκα of this history, its content and its power" (Proksch). The word spoken through Zechariah might be spoken over all of Israel's history: "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts" (Zech. 4:6). He is Israel's true God and sole God; Israel is to look to Him, and to Him alone, for deliverance, even as He is the sole Creator of the world (Is. 45:18; cf. v. 6). Deliverance is His sole act; above all, deliverance from death: "And ye shall know that I am the Lord when I have opened your graves, O My people, and brought you up out of your graves, and shall put My Spirit in you, and ye shall live; and I shall place you in your own land. Then shall ye know that I, the Lord, have spoken it and performed it, saith the Lord" (Ezek. 37:13, 14). In their Lord shall their hope be; for He is the Lord of Hosts, the Almighty.⁶

⁶ Cf. Proksch, *Theologie des Alten Testaments*, p. 436 ff.

This accent of the Old Testament is clear and distinct in the hope of the New Testament also. The new world is God's world, not constructed by the dreams and desires of man, not shaped by his political ambitions nor by his sensuous strivings; man is silent and passive and receives it at God's hand; God's kingdom comes when He in judgment and in deliverance has asserted *His* will, when He in judgment and deliverance has hallowed *His* name so that God is known, recognized, loved, adored, and glorified as Lord (Matt. 6:10) and the whole earth is full of the glory of His grace.

When "Lord" is applied to Jesus, it retains its transcendent-exclusive association. When Thomas says, "My Lord and my God," all other lords and all other gods are thereby excluded; no *kyrios*, human, human-divine, or divine, can come between him and this Lord: "For though there be that are called gods, whether in heaven or on earth (as there be gods many and lords many), but to us there is but one God the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, of whom are all things, and we by Him" (1 Cor. 8:5, 6). When God took the stone which the builders had rejected and made it the head of the corner (Acts 4:11), when He made Jesus both Lord and Christ (Acts 2:36) by raising Him from the dead, He made Him the sole and only Lord: "Neither is there salvation in any other, for there is none other name under heaven . . . whereby we must be saved" (Acts 4:12). In the *Apocalypse* it is the Lamb that was slain who opens the seals of the Book in the right hand of Him who sitteth (Apoc. 4 and 5); all history, all judgment, and all deliverance, comes by the hand of the exalted Lord Jesus Christ. And all demonic victories, all triumphs of Satan and his forces notwithstanding, God and the Lamb are governing and guiding history to a triumphant close. The anticipatory doxologies of the *Apocalypse* cry out that "the kingdoms of this world are become the kingdom of our Lord and *His Christ*; and He shall reign forever and ever" (11:15). "Now is come salvation and strength and the kingdom of our God and the power of *His Christ*" (12:10). But all this is solely the Lord's doing and all His triumph; man, the Church, remains the suffering and persecuted and defeated

Church until the end. The cry of the disciples in the boat, the cry of crisis, "Lord, save us, we perish," remains the cry of the Church until the end.

Hope is transcendent; it awaits an action from without, from above. This is God's act, and it is a radical act of deliverance, deliverance from "every evil work." Both ideas are implied in the very word "save." Salvation, deliverance, is a distinctively divine accomplishment—"salvation belongeth unto the Lord" (Ps. 3:8). God alone is the Savior: "I, even I, am the Lord; and besides Me there is no Savior" (Is. 43:11). As surely as He is the sole God, He is the only Savior. "There is no God else beside Me; a just God and a Savior. There is none beside Me" (Is. 45:21). In Him, and in Him alone, "Israel shall be saved with an everlasting salvation" (Is. 45:17). Chariots and horses and the legs of a man are of no avail; only the name of the Lord avails (Psalm 20). Especially in the face of death is God seen in the uniqueness of His Saviorhood. No man "can by any means redeem his brother, nor give to God a ransom for him . . . that he should still live forever and not see corruption. . . . But God will redeem my soul from the power of the grave" (Ps. 49:7, 9, 15). When men are described as "saviors," it is God who saves through them; they are the instruments and vehicles of His salvation: "And when the Lord raised them up judges, then the Lord was with the judge and delivered them out of the hand of their enemies all the days of the judge" (Judg. 2:18). The Lord says to Gideon: "Go in this thy might, and thou shalt save Israel from the hand of the Midianites. *Have not I sent thee?*" (Judg. 6:14). So in the New Testament also Paul can speak of himself as "saving" men (1 Cor. 9:22) simply because he is the bearer and vehicle of the power of God unto salvation; and Timothy can save those that hear him because, in giving heed to the doctrine, he is bringing to men the living God, who is the Savior of all men (1 Tim. 4:16 and 10).

When Jesus, then, describes His mission thus: "The Son of Man is come to seek and to save that which was lost" (Luke 19:10), He is laying claim to a divinely Messianic task; He is echoing the words of the Lord in Ezekiel: "Thus saith the Lord God: Behold, I, even I, will both search My sheep and seek them out. . . . I will

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seek that which was lost. . . ." (Ezek. 34:11, 16.) What Jesus promises is divine deliverance.

And He promises radical deliverance. "Save" . . . pronounces a judgment on man, his sin, his estrangement, his lostness. Deliverance is deliverance from every evil work, deliverance out of human desperation—a solely divine possibility.

Now, "save" applies to all of Jesus' mission, including the consummation; for the word "save" is also—indeed it is pre-eminently—eschatological; it spells especially deliverance from man's last great enemy, death. When the Church confesses a *Lord who saves*, it is dealing the death blow to all human *securitas*, to that complacent sense of having arrived, of having obtained, upon which Paul heaps some of his bitterest irony: "Now ye are full, now ye are rich. Ye have reigned as kings without us; and I would to God ye did reign that we also might reign with you" (1 Cor. 4:8). For this is the extreme opposite both of the actual condition of St. Paul's apostolate (1 Cor. 4:9 ff.) and of the forward tension of his faith (Phil. 3:12-15), that "perfectness" of constant imperfection.

This eschatological word "save" excludes also any thought of the consummation as an automatic development, any thought that we, the Church, are in our newness of life gradually ripening toward eternal life. All that we have of eternal life now—the Spirit as the earnest of our inheritance, the Spirit of sonship, the present reconciliation, the present righteousness before God—all that does not as *our possession* begin or guarantee eternal life; it does so only as *an act of God*; the triumphant certainty of a doxology like Eph. 1:3-14 or 1 Peter 1:3-12 derives, not from any security based on our Christian possessions and on Christian attainments, but from the fact that God and the Father of our Lord Jesus Christ has from eternity blessed us, is now blessing us, and will to all eternity bless us, the fact that we "are kept by the *power of God* through faith unto salvation ready to be revealed in the last time" (1 Peter. 1:5). And Paul in his intercession for his readers turns them not upon themselves, but upon God. He prays that they may know "what is the exceeding greatness of *His* power to usward who believe." (Eph. 1:18, 19.) "Paul sees his

readers not as finished men but as men in the process of being shaped and formed by God.⁷ We never, in this life, get beyond the constant becoming of that process; we have as men made free from sin and made servants to God our fruit "unto sanctification," but the end, eternal life, remains the free gift of God's grace (Rom. 6:22, 23); reconciled by the death of God's Son, we shall be saved by *His life* (Rom. 5:10); through *Him* we shall be saved from the wrath to come (Rom. 5:9). Without *Him* we can do nothing — to the end. W. Elert has expressed it with his customary felicity:⁸ "What we receive in time as the beginning of eternal life does not become the possession of our subjectivity. . . . And yet something of us remains which outlasts death. There remains God's judgment upon us. In His Law that judgment strikes us as condemnation. But it strikes us in the acquitting verdict of justification also. . . . This judgment of God remains. 'The names are inscribed in the Book of Life' (Luke 10:20; Phil. 4:3; Rev. 3:5). That is the presence of eternal life in our present life as seen from the vantage point of God Himself. Those who are justified have entered into God's eternal remembrance. This eternal life, in which our name has obtained the right of domicile, no death can threaten or endanger."

St. Paul speaks of a rescue by the Lord "into His kingdom." This again emphasizes the divine exclusively transcendent character of the consummation for which the Church hopes. For if there is anything certain about the Kingdom — the *basileia* — of God or of Christ, it is the fact that it is the sole activity of God or Christ. When the fullness of time, the turning point of the ages, the coming of the *basileia*, is proclaimed, the imperative call which goes with that proclamation is

not the call to perform a work in history but the call: ". . . Turn, repent, and believe the Good News" (Mark 1:15). Man is to receive the *kairos* of God into his heart, will, and life; he is to submit to the decision which God has made and be obedient to it alone. To turn, to repent, means drawing all the inferences from the deed which God has done for men; it means saying Yea to the

⁷ H. Rendorff, in *Neues Testament Deutsch ad Eph. 1:15*.

⁸ *Der Christliche Glaube*, p. 631.

kairos of God, means entering upon the way which God wills to go from the now of decision on to the end. . . . This repentance, this turning, became the essential root of the first Church's sense of history and of its self-consciousness as Church. The Church felt that through the call of God it had been given part in God's redemptive deed, had been invited into the royal reign of God. . . . This historical consciousness is . . . the consciousness that it, the Church, is of itself nothing, that it has become something by God's action; the Church is conscious of God's deed and of God's decision, which come upon man from God in the liberty of His power and put man into a new situation.⁹

This "Not unto us, O Lord," which makes the initial response of the Church to the good news of God's reign, remains the signature of the Church's response until the end. The Church knows that God is at work and is reigning through all history; but it knows that that reign remains a hidden reign until it is God's good pleasure to make it manifest, that the Church remains the Church under the cross until the end, that its greatness is the paradoxical greatness of the Church of beggars, mourners, hungerers and thirsters, and the persecuted, of those who died—and behold we live. The Church, therefore, takes sober cognizance of the fact that

as the Kingdom develops in history, there is a parallel development of the Kingdom of Darkness, that for the future . . . and for the end particularly, we are to expect, not composition and compromise, but an intensification and a radicalization of the antithesis; that the lie will use the weapons of truth in order to assert and maintain itself. The thought of the Antichrist therefore contains the sharpest conceivable protest against every shallow belief in progress and every attempt to create heaven here and now; the thought of the Antichrist is the strongest possible incitement to sobriety and vigilance.¹⁰

Such a Church knows, too, that it cannot make Revelation 20 the center of its theology and reinterpret the sober and heroic eschatology of the N. T. from there out; it has no delusion about a

⁹ H. D. Wendland, *Geschichtsanschauung und Geschichtsbewusstsein im Neuen Testamente*, p. 12.

¹⁰ Oepke, in *NTD*, 8, p. 147.

consummation before the consummation, before the enemy is at last and forever overcome — it knows that it must go the *via crucis* to the end, the gates of death. The Church's hope knows neither the enthusiasm which is ever seeking to prescribe or to anticipate God's time nor the cynical despair which doubts that there will ever be a time of God.

The Church is both sober and vigilant; its faith and hope are fixed in God (1 Peter 1:21), and the Church therefore reckons quite soberly with both facts: the fact that according to God's good pleasure His reign, though real, is now hidden and the fact that it may at any moment in His good pleasure become manifest.

III

THE CHURCH'S HOPE IS A HOPE FOR TOTAL CONSUMMATION WHICH INCLUDES THE BODY AND THE WORLD

St. Paul expresses the confident hope that the Lord will deliver "me" from "every evil work." He hopes for a total deliverance, a complete consummation; his "I" shall be saved and preserved unto the heavenly kingdom of Christ, and the "I" in all Biblical anthropology is an "I" of body and soul. That which St. Paul has committed to the Lord, of which he is confident that the Lord is able to keep it "against that day" (2 Tim. 1:12) is his whole self, "his life which has been already in God's keeping and which will remain safe there even through death" (cf. Luke 23:46; 1 Peter 4:19), as Locke says.¹¹ St. Paul in view of death hopes and desires for himself that which he had implored for the Thessalonians in view of the coming of Christ: "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).¹²

That the resurrection of the dead is a bodily resurrection, that eternal life is a bodily life, is the consentient testimony of Scripture. St. Paul has pronounced anathema (1 Tim. 1:20) upon

¹¹ International Critical Commentary, *ad loc.*, p. 88; cf. Additional Note, p. 90.

¹² That St. Paul expects a continued existence of the (transfigured) body for the time of the *parousia*, too, is clear even from 4:17 (1 Cor. 15:42 f.); Paul regards the body as the temple of the Holy Spirit (1 Cor. 6:19). Von Dob-schütz *ad* 1 Thess. 5:23.

those who spiritualized the resurrection into an already present fact; their word eats as a canker, they have erred concerning the truth, and they overthrow the faith of some (2 Tim. 2:17 f.). The bodily nature of the resurrection is given with the Incarnation; the Lord to whom we look for deliverance and consummation is the incarnate Lord, who entered into our physical world, our bodily life, our flesh; who gave His human body and blood redemptively for us, a ransom for many; who rose again for our justification, not as a disembodied spirit, but with hands and feet and side that could be known and touched; who shall return in a "body of glory" to transfigure us bodily (Phil. 3:21). To deny the bodiliness of this Lord in the whole compass of His mission is the mark of Antichrist (1 John 4:2, 3).

The *basileia* of which this Lord was the Bringer and the Embodiment was no rarefied "spiritual" entity to occupy man's thoughts; it was God's gracious dealing with the whole man. The "repentance" for which the approach of the Kingdom calls involves the whole man, his mind, his will, his bodily action (Luke 3:10 f.). Jesus goes about, again and again we hear it in the Gospel of Matthew, proclaiming the good news of the Kingdom and *healing* all manner of sickness and disease in the people (e. g., Matt. 4:23). He casts out demons that bind and bend and rack and rend men's *bodies* (Luke 13:11, 16; Mark 9:26). As the Bible sees sin as total, it also sees the forgiveness of sin, redemption, and the eschatological consummation as total. There is a small but telling indication of this in the nature of the *means* by which God brings His redemption home to us; it comes to us, not by books fallen from heaven nor by spiritual angel voices, but by the physical pens and the bodily tongues of men. And in the Sacraments this fact is even more apparent:

The bodiliness of both actions, of washing and of eating and drinking, surely signifies not merely the drastic offering of the Word of God to the soul, not only *verbum visibile*. The physical, bodily actions are actions that affect the body; as such they are surely only a sign, but still the sign and seal of a redemptive action of God that involves soul and body. It is not a promise for the soul merely that is presented in bodily similitude and thereby guaranteed but a promise for body and soul. God gives

a promise to our corporeality, too, and lays claim to our corporeality.¹³

And if it be a hope for the body, it is also a hope for creation, for the world. We hope, with St. Paul, for deliverance "from every evil work," and if that includes deliverance for the body, it must include deliverance for the world. For

With our confession to the resurrection of the *body* the hope of a new world is necessarily given. If we are essentially body, we are also essentially in the world. The corporeality and the "worldliness" of our existence are indissolubly connected. . . .

The hope of a new body and the hope of a new world support one another *mutually*.¹⁴

As man was created for the world and the world for him, the two cannot be separated either under God's judgment or under His grace. As Creation was involved in man's fall and was subjected to vanity for man's sake (Rom. 8:20), so also it shall participate in his redemption (Rom. 8:19, 21); for Christ has reconciled an exceptionless "all things" (Col. 1:20) to God, and it is God's will to sum up "all things" in Christ (Eph. 1:10). The "Very Good" of Creation must resound once more and become true once more; through fire and destruction (2 Peter 3) God will save and transfigure His world; God's will shall then be done *on earth* as it is in heaven, for there shall be an eschatologically new heaven and a new earth, wherein dwelleth righteousness, where man and God can commune familiarly once more, as once upon the paths of Paradise.

This dispels our secret fear of "heaven," that fear born of our inability to conceive of any mode of existence different from our present mode. C. S. Lewis has said that it is as impossible to explain the joys of the eternal life to men now as it is to explain the joys of marriage to a small boy, who loses interest and grows distrustful as soon as he hears that the joys of marriage are totally unrelated

¹³ P. Althaus, *Die Letzten Dinge*, p. 127; cf. Luther, Large Catechism, Baptism, section 44: "Now since both, the water and the Word, are one Baptism, therefore body and soul must be saved and live forever: the soul through the word which it believes, but the body because it is united with the soul and also apprehends Baptism as it is able to apprehend it."

¹⁴ *Ibid.*, p. 341 f.

to the consumption of chocolate. The consummation of the world, of Creation, lifts us above such fear and distrust; however different, however totally "other" that new life may be, this much is certain: we shall be bodily men in a bodily world; we shall be real men, home at last in our real and eternal home.

IV

THE CHURCH'S HOPE IS A "PRACTICAL" HOPE

The Church does not hope with its hands folded and lying in its lap. The Church *in action* hopes, and its hope forms and shapes its action. The New Testament has no informative eschatology, none for our contemplation; there is nothing to satisfy an unchaste and calculating curiosity, nothing to cure the eschatological itch of the inquiring flesh. The Church's hope is "practical" throughout; every aspect of the Church's life and work is given shape and color by its hope; the eschatology of Christian worship, for instance, as P. Brunner has portrayed it so beautifully in his *Zur Lehre vom Gottesdienst*, is a large and fruitful topic; and to discuss all the "practical" ramifications of the Church's hope would be to write a book *De ecclesia*. We shall confine ourselves to a few examples suggested by the words of St. Paul with which we began.

St. Paul hopes in the living and active context of his Apostolic labors and sufferings. His situation is that of the Church; he is the bearer of God's good news to the world, in collision with the world and doomed by it because he is the bearer of that good news; his eschatology is a missionary eschatology. He sees in his previous deliverance from the lion's mouth a release for continued missionary work (2 Tim. 4:17), just as the Church is to see in all the time between now and the *parousia* a space filled with the "must" of missionary proclamation: "And the Gospel *must* first be published among all nations" (Mark 13:10), "And then shall the end come" (Matt. 24:14). In this missionary hope St. Paul can rejoice, though imprisoned; for the Word of God, the Gospel of Jesus Christ, raised from the dead, is not bound, and he can endure all things for the elect's sake, to whom that Gospel brings salvation in Christ Jesus with *eternal glory* (2 Tim. 2:8 ff.). He adjures Timothy by the Church's hope of the returning Lord to

proclaim the Word in season and out (2 Tim. 4:1 f.) and looks forward with joy and confidence to the crown of righteousness which the Lord shall give him and all that love His appearing on that day (2 Tim. 4:8). The "must" and the resilient energy of the Church's missionary activity are bound up with the Church's hope.

What is true of missionary proclamation holds true essentially for all the Church's proclamation. It is an eschatological act, and all preaching lies under the bright shadow of eschatological injunction: "I charge thee . . . before God and the Lord Jesus Christ, who shall judge the quick and the dead, and by His appearing and His kingdom, preach the Word" (2 Tim. 4:1, 2). And what holds of the Church's preaching, holds (and that is more often forgotten) of the considered substance of that preaching, of *theology*. The Christian hope, with its sober recognition of the evilness of this world's last days (2 Tim. 3:1), makes the Church's theology a practical theology (2 Tim. 2:14 f.); makes it a theology impatient of theological chatter and religious persiflage (2 Tim. 2:16, 23); makes it, in short, a responsible theology of vigor and decision; in view of the coming of his Lord, it behooves the theologian to cut a straight and rigorous course in his handling of the Word of Truth (2 Tim. 2:15).

The future of the Christian hope projects into the present in the form of love, in the form of that *agape* which shall never fail (1 Cor. 13:8). St. Paul in the strength of his hope can pray for those that forsook him: "I pray God that it may not be laid to their charge!" (2 Tim. 4:16), just as Stephen could pray, "Lord, lay not this sin to their charge" (Acts 7:60), because he saw "the glory of God and Jesus, standing on the right hand of God" (Acts 7:55), and because it was given him to pray, "Lord Jesus, receive my spirit" (Acts 7:59). The Church in the strength of its hope is capable of that large charity that seeketh not its own; the Church can pay continually the immortal debt of love, for the Church knows (with the total involvement of Biblical "knowing") what time it is: "Now is our salvation nearer than when we [first] believed. . . . The night is far spent, the day is at hand" (Rom. 13:8, 11). This knowledge gives the Church the power and the incentive not merely to endure but to rejoice and *act*.

"Therefore," St. Paul says, because Death is swallowed up in victory, "my beloved brethren, be ye steadfast, unmovable, always abounding in the *work* of the Lord, forasmuch as ye know that your *labor* is not in vain in the Lord" (1 Cor. 15:58).

V

THE CHURCH'S HOPE IS DOXOLOGICAL

This truth is implicit in much of what has been said, but it may be well to stress it once more at the close. The doxology in 2 Tim. 4:18 refers to Christ, to be sure, but Christ has His full glory when God the Father is glorified; that is the end and goal of His way, as it is a mark of His whole way.¹⁵ At His birth angels sang glory to God in the highest, and His ministry from beginning to end sought the glory of the Father, who sent Him (John 8:50; 7:18; cf. also John 5:30; 4:34). The voice of the divine good pleasure fell upon Him when He humbled Himself and took upon Himself the Baptism of sinners (Matt. 3:17), and henceforth there is over His life the "must" of the divine will that He is sent to actualize among men, that God may have His glory.¹⁶ When Satan tempts Him to use His divine Sonship for obtaining independent glory, He meets that temptation with a triumphant "It is written" that thrice affirms the sole glory of the only God (Matt. 4:4, 7, 10). When He called men to repentance, He called upon them to turn from the self-assertion and self-insistence of their sin, their wild and rebellious dreams of self-glory, and to take seriously in mind, heart, will, and deed the glory of the reign of God that was come to them in His Person. He taught His disciples to pray for the hallowing of God's name, that is, for the definitive and unambiguous breaking forth in judgment and grace of God's glory (Matt. 6:10). He will not seek or accept fame as a worker of wonders; He commands silence when His wondrous deed is done, for He is the quietly working Servant of Jahweh, who will not strive nor cry aloud (Matt. 12:16 f.). His miracles are *semeia* of God's kingdom and call for repentance (Matt. 11:20 f.). In Him the glory of God is to be made manifest (John 11:4, 40;

¹⁵ Cf. E. Stauffer, *Theologie des Neuen Testaments*, p. 13 f.

¹⁶ Cf. Matt. 8:31; Luke 4:43; 19:5; 22:37; Matt. 14:21.

9:3). They are works which His Father hath given Him (John 5:36). When the nine go their thankless ways, He cries: "Where are the nine? There are not found that returned to give glory to God, save this stranger" (Luke 17:17 b, 18). At the moment in which He makes His highest claim as Son, as the only One who knows the Father and is known by Him, He gives thanks to the Father that He has hidden these things from the wise and revealed them to the simple (Matt. 11:25-27), "for so the whole greatness of God's grace is manifested. He comes down to those who have nothing but their need. Thus it becomes clear that God's grace is not bound to, or conditioned by, anything that man has, but with its own riches exalts those who are in the depths" (Schlatter). On the eve of His Passion, Jesus prays: "Father, glorify Thy name" (John 12:28), and here, too, He sees His own glory in His Father's glorification (John 17:16). When He goes to the cross, He is "savoring" the things of God (Matt. 16:23); He humbles Himself and becomes obedient unto death in order that at the end of all, when God by His glory has raised Him from the dead (Rom. 6:4) and has highly exalted Him and given Him the name above every name and all the universe bows before Him and acclaims Him Lord, it may all be "to the glory of God, the Father" (Phil. 2:6 f.). For when the end comes, Christ "shall have delivered up the kingdom to God, even the Father . . . and when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be All in all" (1 Cor. 15:24, 28). Then Christ shall have His glory full and whole when God is All in all; the close and conclusion of all eschatology, the end of the end of all things, in the Son's act of adoration, His "subjection" to the Father, that intra-Trinitarian liturgy to which a redeemed mankind and a redeemed creation do all speak their loud and eternal "Amen."

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The History of the Epiphany Season and the Propers of the Feast of Epiphany

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(ED. NOTE: This article represents a part of a dissertation prepared in partial fulfillment for the B. D. degree which was conferred in June, 1953. The author is at present assistant pastor of Grace Lutheran Church, Teaneck, N. J.)

LIKE all the liturgy of the Church, the Epiphany season of the church year is the product of history and of centuries of growth and development. Just as it is impossible fully to understand the theology of an era without an understanding of the theology of the preceding eras, so it is impossible fully to understand the meaning of the Epiphany season in the present without an understanding of the past history of that season.

ORIGIN

Unlike the festivals of Easter and Pentecost the Feast of Epiphany cannot trace its history back to Apostolic times. Tertullian (A. D. 160—220), the first ecclesiastical writer to enumerate the feasts celebrated among the Christians, knows only the Easter and Pentecost festivals.¹ Origen (A. D. 185—254) omits it from the list of festivals he gives in *Contra Celsum*. However, toward the end of the third century the Epiphany feast was celebrated throughout the East, and at the end of the fourth century the custom of celebrating the feast was universal in the Church.² Ammianus Marcellinus relates that Julian, the emperor, still disguising his pagan leanings, was present in a religious service at Vienne in Gaul on the day of Epiphany in 361. The Council of Saragossa in Spain in 380 mentions it as a very high festival. It is included in the first list of feasts and seasons in the fifth book of the *Apostolic Constitutions*, which was completed before the end of the fourth century.³ In that work it is listed as one of the days on which slaves were to be free from labor. In the East the sermons

of Chrysostom afford ample proof for the existence of the feast in his day (347—407). Etheria, a pilgrim visitor at Jerusalem from the West in 385, witnesses the presence of the feast there at that time.⁴ The most ancient mention of the celebration of the feast by Christians occurs in the *Passion* of St. Philip, Bishop of Heraclea in Thrace, in the year 304.

However, Clement of Alexandria (died before 216⁵) gives us the first indication that January 6, the traditional date of the Epiphany festival, was marked in some special way in the Christian calendar. He says that some of the orthodox Christians in his day regarded that date as the birthday of the Savior, while the Basilidians, a Syrian Gnostic sect,⁶ observed January 10 as the birthday. He says they commemorated Christ's Baptism in the Jordan, some on the 15th, others on the 11th, of the Egyptian month Tybi, that is, January 10 or 6. Although we do not know the precise stages of the adoption of Epiphany by the Orthodox churches in the East, the feast seems to have spread throughout the East from that time on.⁷ The Eastern churches, from the third century in some cases, observed a feast of our Lord's birthday on January 6 as "Epiphany," the feast of His "manifestation." The actual beginnings of the feast seem to go back as far as the late second century in some cases. From earliest times the feast was known either as ἡ ἐπιφάνεια or as τὰ Θεοφάνια.⁸

There have been different explanations given for the feast's origin and its date. Some say that the orthodox Christians adopted the feast from the Basilidians in order to counteract the Gnostic heresy which was propounded by their feast. The Basilidians commemorated the Baptism of Christ on that day, and it was their belief that the divine Logos was united with the human Jesus at this Baptism. It is conjectured that the Christians felt the necessity of taking the Baptism of Jesus, celebrated in a heretical sense, not as a feast of the uniting of the divine and human in Christ but as a feast of the manifestation of the divine in the human.⁹

Others explain that Epiphany owes its origin "to the Church's efforts to supplant by a Christian observance popular Gentile feasts of the birthdays of savior-gods of heathenism."¹⁰ On January 6 the Egyptians celebrated ἐπιφάνεια τοῦ Ὀσίριδος,

a feast intimately related with the Nile River, and the birthday of 'Atōw. From these two feasts, it is conjectured, the Christians drew the ideas of the birth and Baptism of our Lord as the basis for a yearly commemoration.

Still others combine the two views explained above.¹¹ They say that polemical consideration in regard to both the heathen and the heretics influenced the selection of January 6 as the Feast of Epiphany. The attempt to explain the origin by the conjecture that January 6 was the actual date of Christ's birth seems to be a later endeavor to find a reasonable explanation for a feast already in existence.¹² In any event, it seems as though the Epiphany feast owes its origin to the presence of pagan feasts on that day coupled with the fact that heretical Christians had already made use of these pagan feasts.

Originally, the main emphasis of the Feast of Epiphany was not the visit of the Magi, as it is in the Western churches today.¹³ The feast originally commemorated several events: the birth of Christ, His Baptism in the Jordan, the visit of the Magi, and the wedding of Cana. Holl has gone into great detail to demonstrate that these events were not added one upon the other in the course of time to emphasize the idea of "manifestation," but that they were all present in the original celebrations of the feast by the Christians. He finds all of these elements in the Egyptian feasts from which he believes the Christians developed their feast. Strauss draws similar conclusions. The Church Fathers vainly attempted to explain that they all took place on the same day. No matter what the reason may be why the Church placed all these emphases on the same day, the point is evident that they were all used for the same purpose: to manifest Christ as the divine Redeemer. And because of the commemoration of a number of emphases the people spoke of it as *dies epiphaniarum sive manifestationum*.

DEVELOPMENT IN RELATION TO CHRISTMAS

While the churches of Eastern Christendom were developing and spreading the Feast of Epiphany as the celebration of the birth of Christ, the Church of Rome introduced a nativity feast of its own, celebrated not on the sixth of January but on the twenty-fifth

of December. Although the Eastern nativity festival antedated the Western nativity festival by some years, the introduction of Epiphany to the West from the East came only after the establishment of the Christmas observance in the West. The Philocalian calendar of the time of Pope Damasus (366—384) shows that in 336 Rome had a Christmas festival on December 25, but there is no mention of Epiphany. Pope Julius I (336—352) is supposed to have searched the state archives in Rome concerning the taxing of Caesar Augustus and from his investigations to have pronounced December 25 as the date of Christ's birth. In 376 a decree of the Roman bishop required all churches to keep the Nativity on December 25 as Rome did.

In the latter part of the fourth century East and West began to exchange Nativity festivals and to keep Christmas and Epiphany side by side.¹⁴ Christmas was not observed in Antioch until 375, St. John Chrysostom tells us. But it was observed there shortly after that and spread rapidly throughout the East. Naturally enough, some areas were slow to accept this duplication of feasts. Alexandria was one of these, and the feast was the first introduced in Jerusalem by Bishop Juvenalis about 431. Chrysostom was an Eastern apologist for December 25 as the actual date of Christ's birth and so the correct date for a feast commemorating His birth. It is probably because the Eastern church believed Rome had a better basis for its tradition that it so readily allowed Christmas to supplant Epiphany as the Festival of the Nativity.¹⁵ Because some Eastern churches kept January 6 as the festival of Christ's birth and did not celebrate December 25, Julian I (527—565), the emperor, issued a decree that the birth of Christ was to be separated from the Epiphany feast and to be celebrated on December 25. The Armenians alone, isolated in their mountains, are the only Eastern Christians who have never accepted the Western feast of December 25 and still keep Epiphany as our Lord's birthday. Rome at first tried to get the churches of the West to replace Epiphany completely with its Christmas festival; when this failed, it used its influence to restrict the meaning of Epiphany as much as possible. It is because of this influence that the emphasis of the Western Epiphany feast has always been different from the original Eastern emphasis.

As East and West adopted each other's feasts, there was a rough readjustment of their meanings, Christmas remaining a birthday feast while Epiphany became the commemoration of the other "manifestations" of Christ — to the Magi, at His Baptism and at Cana of Galilee.¹⁶

But as the East accepted the Christmas festival as the observance of Christ's birth, it soon considered the emphasis of Christ's Baptism as the most important aspect of the Epiphany feast. The festival sermons of Gregory of Nazianzus and Gregory of Nyssa witness to that fact. Though the East introduced Christmas, it nevertheless kept Epiphany as the main feast. Epiphany, not Christmas, was the day of manifestation, Chrysostom tells us, because on Christmas Christ came to His own and His own received Him not, but on Epiphany He is manifested to the whole world.

In the West, Rome tried to restrict the meaning of the celebration of Epiphany to the visit of the Magi when it failed in its attempts to suppress the feast entirely. However, outside its own immediate sphere of influence, it could not get the West to accept its idea. Liturgies of the period from Spain, from Italy, from Gaul, from England, and innumerable quotations of individuals, indicate that the West retained the traditional threefold emphasis of Epiphany: the Baptism of Christ, the visit of the Magi, and the wedding of Cana. The threefold emphasis is recognized by the Roman liturgy today in the antiphon of the Benedictus for the feast.¹⁷ But Rome was nevertheless responsible for elevating the visit of the Magi as the most important aspect of the feast and for emphasizing Epiphany as a manifestation to the Gentiles. The visit of the Magi is the sole event mentioned in the six Epiphany sermons of St. Augustine. Fulgentius deals with nothing else in his four sermons on Epiphany. The Mass in the *Gelasian Sacramentary* refers to this emphasis only. One factor in the development of interest in the Wise Men may have been the transportation of the supposed relics of the Magi from Constantinople to Milan in the fourth century.

SUBSEQUENT DEVELOPMENTS TO MODERN TIMES

In spite of its initial opposition the Church of Rome could not eliminate the traditional emphases from the Epiphany feast. Instead, it separated them. It devoted the feast itself to a commemo-

ration of the visit of the Wise Men. It moved the Baptism of Jesus to the Sunday before Epiphany. It kept the wedding of Cana as close as possible to the Epiphany feast. The Middle Ages settled the problem of what to do with the threefold Epiphany emphasis. The visit of the Wise Men was commemorated on the Feast, the Baptism of Jesus on the Vigil, and the wedding of Cana on the Second Sunday after Epiphany.¹⁸ In addition, the Middle Ages saw the development of an Octave and of an Epiphany Season following the feast.

At the time of the Reformation the Lutheran Church took over the medieval pericopes and customs. The *Unterricht der Visitatoren im Churfürstenthum Sachsen* of 1528 urges the churches to keep the customary feasts so the people can be taught God's Word. It includes Epiphany in a list of six feasts which it considers especially important. Nearly all the Lutheran church orders consider it a high feast. The Feast of Epiphany was one of the feasts Luther himself wished to retain. In his *Hauspostille* he calls it *Der Tag der Erscheinung*.¹⁹ However, the Lutheran Church modified the usage of the medieval Church, since it did not continue to observe the octave and the vigil of the Feast. Luther would have liked to have made the Baptism of Jesus the main emphasis of the feast in place of the visit of the Magi. The Lutheran church orders did not follow Luther in this respect. Some church orders appointed the Baptism Gospel for the First or Second Sunday after Christmas. Others appointed it for the vespers of the feast.

The Calvinistic Reformation did not keep the Feast of Epiphany. The feast was abolished along with all of the church year except Christmas, Easter, and Pentecost. *Universa per orbem*, the proclamation of Urban VIII in 1642, prescribed Epiphany as a holy day for all Roman Catholics.

After the Reformation the use of the feast declined among the Lutherans. Alt gives two reasons for this decline.²⁰ One reason is that the feast generally occurred in the middle of the week. His other reason is more involved. Rome had neglected the feast in preference to Christmas. After the Reformation the Romanists sought to distinguish themselves from the Lutheran "heretics," who were using their feasts. Hence they emphasized Epiphany. In opposition to the Roman action, the Lutherans recoiled even

more from using the Feast of Epiphany. Alt goes on to say that it was the missions emphasis of the feast which Lutherans used to reintroduce its observance. When the Lutherans became interested in missions, they saw the unique character of Epiphany in that respect. They celebrated it in the evening as a kind of mission festival.

Today the Feast of Epiphany is observed by the Roman, the Anglican, and the Lutheran communions. The propers are the same for the Roman, the Anglican, and the Lutheran rites except that the Epistle in the *Prayer Book* is Eph. 3:1-12 instead of Is. 60:1-6. The *Missal* lists the feast as a double of the first class with a privileged octave.²¹ Thus it is ranked with Easter and Pentecost as the highest feasts of the year, higher even than Christmas.²² The *Lutheran Liturgy*, the *Missal*, and the *English Prayer Book* agree in placing the wedding of Cana on the Second Sunday after Epiphany. The *American Prayer Book* places the Baptism of Jesus on the Second Sunday after Epiphany and the wedding of Cana on the Third Sunday. The *Missal* devotes the octave day of the Epiphany feast to the Baptism of Jesus. Some Lutheran rites, including some American Lutheran rites, keep the Second Sunday after Christmas as the *Festival of the Baptism of our Lord*.²³

THE HISTORY OF THE SEASON FOLLOWING THE FEAST OF EPIPHANY — THE DEVELOPMENT OF AN OCTAVE

In the Roman Church, Epiphany, like the other high feasts of the church year, is supplied with an octave. The idea of celebrating an important feast for eight days has its origin in Judaism. The Jews prolonged the Passover and the Feast of the Dedication of the Temple for eight days. In Jerusalem and Bethlehem at the time of St. Cyril (fourth century) the Epiphany Feast lasted eight days. Duchesne says that this Jerusalem custom was generally followed everywhere at an early date.²⁴ However, in the West, Epiphany is equipped with an octave for the first time in the calendars of the eighth century. The feast has no octave, though it does have a vigil, in the *Gregorian Sacramentary*. It is listed as a three-day festival in the *Calendar of Fronto*. The ancient Roman lectionaries prolong the feast two or three days at the most. The present octave of the feast seems to be of early medieval origin.

THE ESTABLISHMENT OF AN EPIPHANY SEASON

For the first six centuries the ordinary Sundays of the year, among which the Sundays following the Feast of Epiphany were included, had no liturgical position or character; they were not even enumerated. A *commune dominicarum* existed, that is, there was a collection of Masses from which a Mass was chosen for a particular Sunday. These Sundays were called *dominicae quotidianae*. In the *Gelasian Sacramentary* the Sundays after Epiphany have no special character. Besides a list of Masses for the Sundays in Lent and for the Sundays between Easter and Pentecost, there are only sixteen Masses listed for general use on other Sundays of the church year, including the Sundays after Epiphany. After the first six centuries we note a development of an Epiphany season. The *Homiliarium* of Charlemagne from eighth-century France lists four Sundays after Epiphany. The *Comes Albini* lists five Sundays after Epiphany. The *Gregorian Sacramentary*, written for Mainz under Archbishop Otgar c. 849, has six Sundays after Epiphany. The Roman lectionaries count the Sundays either after Christmas or after Epiphany. The *Würzburg Capitulary* lists ten Sundays between Christmas and Lent, including the Sundays which are now known as Septuagesima, Sexagesima, and Quinquagesima. At any rate the Epiphany season was instituted very late—after the seasons of Lent, Advent, and Paschaltide, possibly even after the Septuagesima season.

At the time of the Reformation the Lutheran Church adopted the propers of the medieval Epiphany season just as it adopted the propers of the Epiphany Feast. However, even as late as the *Osnabrücker Kirchenordnung* of 1652, many church orders provided only five Sundays after Epiphany. Previously the propers for the last three Sundays after Epiphany had been used either after Epiphany or at the very end of the Trinity season, depending on which of the variable seasons needed the Masses. However, by appointing special propers for the last Sundays in the Trinity season, the Lutheran use confined the last three Sundays after Epiphany to the Epiphany season. In the Lutheran Church the Sundays after Epiphany assumed more and more the character of an extended Epiphany Feast.

THE LUTHERAN INSERTION OF TRANFIGURATION

The *Common Service Book* and *The Lutheran Hymnal* both appoint the Feast of the Transfiguration of our Lord for the last Sunday after Epiphany.²⁵ This is a distinctly Lutheran usage of the feast, dating from Reformation times. The Feast of the Transfiguration was observed in the East as early as the sixth century. It is included in a list of eleven major feasts of the seventh century. It was the subject of a festival sermon by Bishop Andrew of Crete in that same century. It is mentioned in a hymn ascribed to John Damascene (died 754). The Greeks celebrated the feast as ἡ ἀγία μεταμόρφωσις τοῦ κυρίου on August 6. The feast was accepted slowly in the West. In the middle of the twelfth century several Western monasteries began to introduce it, but it was not officially introduced into the calendar by the Western Church until the fifteenth century. From early times the festival had been observed on different dates in different churches in both East and West. In 1457 Pope Calixtus III ordered a universal observance of the feast on August 6 in commemoration of the victory of Capistran and Hunyadi over the Turks at Belgrade on August 6, 1456.

Many of the Lutheran church orders at the time of the Reformation did not provide propers for the Sixth Sunday after Epiphany. Those that did, chose one of two sets of texts. Some appointed Titus 3:4-7 and Matt. 3:13-17, pericopes dealing with our and the Lord's Baptism. Others chose 2 Peter. 1:16-21 and Matt. 17:1-13, the propers for the Feast of the Transfiguration. Bugenhagen and Veit Dietrich chose the Transfiguration propers as texts for their sermons on the Sixth Sunday after Epiphany, and the custom of observing Transfiguration on that Sunday soon became the general use in the Lutheran Church. Reed suggests two reasons why the Lutherans changed the date of the Transfiguration feast from August 6 to the last Sunday after Epiphany.²⁶ First, since August 6 was usually a weekday, the Lutherans did not have the occasion to observe this rich feast. Second, the Lutherans regarded it as an appropriate climax to the season of Epiphany, with its emphasis on manifestation. (The Swedish Augustana Church observes the Transfiguration on the Seventh Sunday after Trinity.)

THE ROMAN INSERTION OF THE FEAST OF THE HOLY FAMILY

Besides the Lutheran insertion of Transfiguration into the Epiphany season, there has been one other change in the Epiphany season since the time of the Reformation. That is the Roman Church's insertion of the Feast of the Holy Family on the First Sunday after Epiphany. The Feast of the Holy Family is a late arrival in the church year. In 1663 Barbara d'Hillehoust founded the Association of the Holy Family at Montreal, and devotion to the Holy Family spread very rapidly. In 1893 Leo XIII expressed his approval of a feast under this title and is said even to have composed part of the office. Succeeding Popes welcomed it as a means to restore the true spirit of family life. Benedict XV inserted the feast into the Roman calendar, and from 1921 on it has been fixed for this Sunday.²⁷

PRESENT USE OF THE SEASON BY THE CHURCH

At the present time the Romans, the Anglicans, and the Lutherans appoint six Sundays after Epiphany. The Lutheran rite is distinctive in observing the Feast of the Transfiguration of Christ on the Sixth Sunday after Epiphany. Both the Anglican and Roman rites observe that feast on August 6, and they concur in appointing the traditional propers for the Sixth Sunday after Epiphany. The *American Prayer Book* has departed from traditional usage by appointing the Gospel of the Baptism of Jesus for the Second Sunday after Epiphany and moving all the other Gospels back a Sunday, eliminating the Gospel for the Fifth Sunday. The *Missal* and *Prayer Book* use the propers for the Fourth, Fifth, and Sixth Sundays after Epiphany on the closing Sundays of the Trinity season when an early Easter date shortens the Epiphany season and lengthens the Trinity season.

THE HISTORY OF CANDLEMAS**ITS EASTERN ORIGIN**

By the year A.D. 385 local interests at Jerusalem had already rounded off the birthday feast of Christ with a celebration of our Lord's presentation in the Temple. February 15 was the date chosen for the celebration, since January 6 was the Jerusalem Feast of the Nativity and since the presentation in the Temple took

place forty days after Christ's birth. When later December 25 was accepted as the Nativity of our Lord, the date for the presentation of our Lord was moved back to February 2. Etheria, or Sylvia, as she is also known, the pilgrim from Gaul who visited Jerusalem in A.D. 385, recorded a description of the Feast of the Presentation as it was celebrated in Jerusalem. The celebration included a solemn procession, a sermon on St. Luke 2:22 ff., and a Mass. She reports that the name of the feast was the Fortieth Day after Epiphany. From Jerusalem the feast spread throughout the Church, and the emperor Justinian, in A.D. 542, ordered its universal observance. In Greek the feast came to be known as *Hypapante*, and in Latin as *Occursus Domini*, because the feast commemorated the meeting between the Child Jesus and Simeon and Anna. It is felt that a number of natural catastrophes induced the emperor to prescribe a general observance of this "Feast of Encounter" so that the Christ might encounter those in need of mercy and help, just as He once encountered Simeon in the Temple.

ITS ADOPTION BY THE WEST

In Rome there is no evidence of the Feast of the Presentation of our Lord before about A.D. 700. It was once believed that the feast was introduced in Rome by Pope Gelasius I to replace the heathen *Lupercalia*. This assumption is no longer considered correct, and no connection between the *Lupercalia* and the Candlemas procession can be inferred. In the statutes of Sonnatius, Bishop of Reims (614—631), Candlemas is not included in the list of festivals. In Spain it was not in the *Lectionary of Silas* (ca. 650); in Paris it was not in the *Calendar of St. Genevieve* (731—41). The feast was introduced in Rome by the Syrian Pope Sergius I (687—701). Sergius introduced the procession with which the feast has been associated ever since. At Rome the Feast was at first kept as a feast of our Lord, but the fact that Sergius ordered the feast preceded by a penitential procession to the Liberian Basilica, just as was done on the three great festivals of the Blessed Virgin Mary, laid the foundation for the introduction of the Marian character of the feast. The *Gelasian Sacramentary* gives the feast its new name, *Purificatio*, and eighth-century Gaul kept it as a feast of our Lady. The feast spread into the West

chiefly from Rome. There is no mention of the rite of the blessing of candles, so intimately connected with today's feast, before the *Sacramentary of Corbie* of the tenth century. At Rome the rite of candle blessing is first mentioned in the *Ordo* of Benedict the Canon in the first half of the twelfth century.

ITS SUBSEQUENT HISTORY IN THE LUTHERAN CHURCH

Luther retained the Feast of Candlemas with its Epistle and Gospel, and most of the Lutheran churches followed his example. The church orders place it among "*die hohen Hauptfeste des Herrn Christi*," and most of them provide a whole day celebration of the feast. The names of the feast in the church orders are *Lichtmesz*, *Opferung Christi*, *Praesentationis Christi*, and *Purificationis*. The Candlemas Feast appears on the calendars of the Lutheran, Anglican, and Roman rites. The propers are identical.

THE PROPS OF THE FEAST OF EPIPHANY RELATION TO THE CHRISTMAS PROPS

Epiphany is closely related in meaning to Christmas. Both are part of the Christmas cycle, which extends from Advent Sunday through the post-Epiphany season.²⁸ In the church year, viewed as a historical or a chronological year, Christmas and Epiphany together represent the time of Christ's appearance in this world. The two feasts are preceded by the Advent season, which represents the time prior to Christ's birth, and are followed by Lent, which represents the time of Christ's ministry climaxing in His resurrection, ascension, and sending of the Comforter. The Trinity or Pentecost season represents the time of the life of the Church to the end of the world. However, it is possible to view Christmas and Epiphany not only as the commemoration of Christ's appearance in time many years ago but also as the anticipation of His appearance in glory. Then Christmas and Epiphany are viewed as feasts of Christ's *parousia*. Epiphany especially lends itself to the theme of *parousia*:

Beachten wir, im Lateinischen heiszt es adventum, im Griechischen epiphaneian. Die volle Erfüllung des Advents ist also das Fest Epiphanie. Wenn Weihnachten vielleicht noch stark kindheitsgeschichtlich eingestellt ist (es gibt allerdings auch viele escha-

tologische Stellen), so ist Epiphanie ein Parusiefest, "die Erscheinung der Herrlichkeit des groszen Gottes und unseres Heilands Jesus Christus."²⁹

Thus, "arrival" is the theme of the Christmas-Epiphany season. It is the arrival of Christ in time in anticipation of His arrival in glory and as a symbol of the need of His arrival in our hearts. With this theme in mind, we view Epiphany as the central, climactic feast of the Christmas cycle, with Christmas and Candlemas the two planets in the cycle.³⁰

Although the Christmas and Epiphany feasts are very similar in content and purpose, there is nevertheless a difference between the feasts:

The Feast of Epiphany is the continuation of the mystery of Christmas; but it appears on the calendar of the Church with its own special character. Its very name, which signifies *manifestation*, implies that it celebrates the apparition of God to His creatures.³¹

The feast has its own proper object and its own clearly defined liturgical splendor. On Christmas, Christ was revealed to His own people, the Jews; on Epiphany the Gentiles share in His revelation. Hence it has been stated that Christmas is the private family feast of Christendom, while Epiphany is the world feast of the Church Catholic, or Universal. For this reason Epiphany, though related to Christmas, nevertheless initiates a distinct advance in the church year's teaching.

MAIN EMPHASES

There are a number of themes which appear over and over again in the Epiphany propers. One of the most obvious and important is the theme of manifestation, from which the feast gets its name. The feast uses a historical event out of the childhood of Jesus to reveal Him to the world as the Son of God. The very first words of the Introit, "Behold, the Lord, the Ruler, hath come," are a reference to the manifestation of Christ to the Wise Men from the East as their Lord and King. The Collect addresses God, "who . . . didst manifest Thine only-begotten Son." The Epistle is a prophecy of the manifestation of the Messiah to the world. The Gradual echoes the manifestation idea of the Epistle: "the glory

of the Lord is risen upon thee." It also introduces the manifestation idea in the Gospel: "We have seen His star in the East." It is the manifestation of Christ not only as Savior and Redeemer but also as Lord and King:

The entire liturgy of today's Mass treats of the royal dignity of Him who has appeared and revealed Himself. Indeed, the feast Christmas already stresses this dignity. But occasionally it also permits us a glimpse of the divine Child in the manger (*Puer natus est nobis*), and the magic of His charm entrances us. Today everything has the imprint of Christ's kingship and summons the entire world to pay homage to Him.³²

The emphasis on the glory of Christ's manifestation is also present in the Proper Preface for Epiphany.³³

Traditionally the theme of manifestation on Epiphany was illustrated by three pictures from the life of Christ: (1) the adoration of the Wise Men, (2) the Baptism of Jesus, (3) Christ's first miracle at the wedding of Cana.³⁴ Parsch points out that the presentation of these illustrations is far more vivid in the office of the feast than in its Mass.³⁵ The Mass devotes itself almost exclusively to the idea of the Magi, whereas the office provides a thorough and dramatic treatment of all three themes. The Benedictus antiphon, for example, reveals the unity of the three-fold manifestation of the feast in a few skillfully blended pictures:

This day hath the Church been joined to her heavenly Spouse, for Christ hath cleansed her crimes in the Jordan; with gifts the Magi hasten to the royal nuptials, and the guests are gladdened with wine made from water. Alleluia.³⁶

The three manifestations are similarly blended in the Magnificat antiphon of Vespers. Whereas the threefold illustration of the manifestation is still present in the propers for the office, the propers for the Mass of the feast deal only with the visit of the Magi, and that is the feast's main emphasis.

In addition to the theme of manifestation, missions, especially foreign missions, are also an emphasis on the Epiphany feast. This is due to the appearance of the heathen sages from the East to worship the Christ Child, as it is recorded in the Gospel for the feast. The Collect speaks of a manifestation to the Gentiles. The Epistle and Gradual picture heathen nations streaming to the Christ. Haering writes:

Since our ancestors were heathen, we celebrate in this feast our own calling to Christianity. On this day we should give thanks to God for the privilege of having the Catholic faith. Let us remember also the poor heathen, and help them by participating in mission activity.³⁷

The adoration of the Magi and their presentation of gifts to the Christ Child in the Gospel for the feast provide the theme of adoration and worship present also in other propers of the feast.³⁸ In fact, the Mass of Epiphany has been described as an offertory procession with the Magi as our leaders.

Light is a theme of the Epiphany feast propers.³⁹ The Collect refers to the star which led the Wise Men in the Gospel. The Epistle begins: "Arise, shine; for thy Light is come." The Light motif is reflected again in the Gradual and Gospel.

All of the propers point forward to a final Epiphany at the end of time. The Collect does so especially with its plea "that we . . . may have the fruition of Thy glorious Godhead."

THE PROPERs IN DETAIL⁴⁰

Introit

Behold, the Lord, the Ruler, hath come; and the kingdom and the power and the glory are in His hand.

Psalm. Give the King Thy judgments, O God: and Thy righteousness unto the King's Son.

Collect

O God, who by the leading of a star didst manifest Thine only-begotten Son to the Gentiles, mercifully grant that we, who know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; through the same Jesus Christ, Thy Son, our Lord, who liveth, etc.

Epistle

Isaiah 60:1-6

Gradual

All they from Sheba shall come; they shall bring gold and incense: and they shall show forth praises of the Lord.

V. Arise, shine, O Jerusalem: for the glory of the Lord is risen upon thee.

V. Hallelujah! Hallelujah! We have seen His star in the East: and are come with gifts to worship the Lord. Hallelujah!

Gospel

Matthew 2:1-12

The propers of the feast are a model example of the classic formula of the Mass. Each part serves its correct purpose. The Introit fulfills its original purpose of an entrance song. The two lessons are closely related in a prophecy-fulfillment relationship. The Gradual picks out one theme from both lessons to serve its original purpose as a bridge between the two lessons. The Collect does its task of summarizing the thought and purpose of the day.

The Introit ushers in this majestic festival in tones of uplifting joy and praise. It announces the theme of Manifestation, of Epiphany, of Theophany:

The Church proclaims, in the opening chant of the Mass, the arrival of the great King, for whom the whole earth was in expectation, and at whose birth the Magi are come to Jerusalem, there to consult the prophecies.⁴¹

It announces the fulfillment of Advent and its longing for the appearance of the promised Deliverer:

How the centuries watched for the arrival of this King and how ardent were their longings! How often have not the prayers and chants of Advent cried: *Veni, Domine!* What a height did not these yearnings attain in the great O-antiphons immediately preceding the feast of Christmas! . . . This *Veni* acts as a prelude to our *Ecce*. Now the sighs have been heard and the longing has been stilled. Now we hear re-echo throughout the land: "Behold the Lord the Ruler is come." But he does not come emptyhanded. He bears the kingdoms in His hands: the kingdom of truth and of grace and the guarantee for the kingdom of glory. He gives us a share in His power. . . . He gives us the power . . . to become children of God and therefore co-heirs of His kingdom.⁴²

The antiphon of the Introit is either an apocryphal or a liturgical composition and imitates the doxology of the Lord's Prayer. The Introit Psalm verse is the first verse of Psalm 72, the Royal Psalm, or the Psalm of the Three Kings. It keynotes the theme of the service and harmonizes with the Gospel. It is because of the use of this Psalm as a prophecy of the visit of the Magi that the Magi, priests of the astronomical religion of Persia, came to be known

as "kings." Johner meditates on the relationship of the Introit to the Gospel in the following way:

If today kings, princes in the realm of knowledge and research, find no rest until they come to Him, until they prostrate themselves before Him, humble their intelligence and will under His scepter, and with an earnest faith adore Him, the Child, then we see how this Babe reveals Himself as a royal Ruler, how He captures the hearts of men and fills them with happiness.⁴³

The Collect, especially in the original, draws an interesting comparison between the Wise Men, led by the sight of the star, and ourselves being led to the vision of God by the gift of faith. The Collect is an explanation of the mystery of the Feast of Epiphany: We are like the Wise Men; we are led by the star of faith through the wilderness of life; we are hastening to Christ, not as Child, but as majestic King at His return. This being led to "the fruition of Thy glorious Godhead" is actualized in the Eucharist of Epiphany, where we are given a manifestation of God like that of the Magi. The Collect places a strong emphasis on the final Epiphany of Christ to see that living Light which will enlighten us for all eternity:

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Yet faith previsions it all! — and faith at last will realize it, will have come to *fruition*. When God garners me and my faith, "then shall I see God" and "behold the King in His glory." This will be the everlasting Epiphany.⁴⁴

The word "fruition" literally means "enjoyment" rather than the more common meaning of "realization" and thus indicates that our vision of Christ in His majesty will be far more glorious than the Wise Men's sight of Him in His lowliness. The Collect is a 1549 *Prayer Book* translation of the Gelasian original.

The Epistle is one of the few Old Testament selections in the church year. The Light theme, already announced in the Collect, shines with all its might in the Epistle's vision of the Messianic empire. Parsch sees in the description of the Epistle a picture of an oriental *parousia* of a king into a city. He describes the scene in the following way:

Die Gottesstadt wird illuminiert, denn der König hält seine "Parusie," seinen Königsbesuch; da erstrahlt die Stadt vom Lichte Gottes, indes Finsternis die ganze Erde bedeckt; und nun strömen die Heidentvölker herbei zum göttlichen Licht, um fortan in seinem Glanze zu wandeln; und sie kommen mit Geschenken herbei, mit Königsgaben, Gold und Weihrauch.⁴⁵

The Epistle is rich in the themes of Epiphany. Besides light, it emphasizes the missions aspect of Epiphany. It pictures humanity's response of joy and worship and praise to the Lord's manifestation. Its relation to the Gospel as a prophecy of the visit of the Magi is obvious, especially so in the phrase: "They shall bring gold and incense; and they shall shew forth the praise of the Lord."

The Gradual of the Feast of Epiphany is the perfect example of what a Gradual should be. It fulfills the classic purpose of a Gradual. By echoing the Epistle and foreshadowing the Gospel, it builds a bridge between the two lessons. The Gradual verse repeats the two main thoughts of the Epistle: light and gifts. The Hallelujah verse picks out the main verse from the Gospel, and it also deals with the same two thoughts: light and gifts. Johner finds the main themes of Epiphany bound together in the Gradual verse — missions, manifestation, light, worship, and praise:

"All they from Saba shall come." To these *omnes* we also, who with the Magi have been called to the true faith, belong. We were enlightened in Holy Baptism, having entirely become light; at that time the glory of the Lord appeared above us while countless others still groveled in the darkness of infidelity. Hence we also bring our gifts — a will of gold and the incense of adoration. Let us likewise offer to the Lord our songs of praise and fervent thanksgiving.⁴⁶

Commenting on the words of the Hallelujah verse, "We have seen His star in the East," Schuster remarks: "It is always faith that lights up our path to God, so that, without it, it is not possible for us to please Him."⁴⁷ The Gospel is the fulfillment of the prophecy of the Epistle. Perhaps it would be more nearly correct to say that the eternal picture of the Prophet in the Epistle has its first unfolding and illustration in the story of the Magi in the Gospel. Lawrence points out the character of the worship of the

Magi.⁴⁸ He says that they do not question how this Child can be their King and Savior, but simply worship Him by offering themselves through the offering of their gifts. The gifts offered to the Christ Child have been interpreted in a number of ways. One way is to consider the gold as the symbol of the kingship of Christ, and the myrrh as the symbol of the humanity of Christ. Another interpretation is to see kingly power in the gold, the High Priest in the incense, and the burial of Christ in the myrrh. This view depicts Christ as King, High Priest, and Man. St. Gregory found gold symbolic of wisdom, incense symbolic of prayer, and myrrh symbolic of the mortification of the flesh. Strasser combines the last two views.⁴⁹ He says the three gifts symbolize that we are to bring all the powers of our intellect to Christ, our King; the incense of our prayers to Christ, our High Priest; and the myrrh of our sufferings and labors to Christ, the Man-God. Strodach calls attention to the contrast in the Gospel between the Magi and the Jews:

Mark the contrast in the *Gospel*—"His own"—of course the "expectant" Israel—they know *who* is meant when the Wise Men ask; they know *where* He is to be found!—but do they go? Epiphany to them? But the Gentiles come to the Light, and kings to the brightness of His rising! Small wonder that this Day has, since early times, marked the call and the coming in of the Gentiles—the heathen, and that "Foreign Missions" find such a welcome place in this season.⁵⁰

Schuster explains that the Epiphany Feast is not to be primarily a consideration of a past event, but a reliving of that event in the life of each worshiper in the present:

The interior life of a Christian is the reproduction of the life of Jesus; thus the object of the Church in placing before us the annual cycle of feasts is not merely to commemorate the great historical epochs in the history of our redemption but also to reproduce in our souls their spiritual teaching. Hence in . . . this feast of the Epiphany we do not so much adore the Christ who showed Himself twenty centuries ago to the Magi, but rather the Christ who has revealed Himself to us, too, who are now living. In a word it is not alone the historical Epiphany which we desire to celebrate, but we associate ourselves also with that other

subjective and personal Epiphany which is manifested in the soul of every believer to whom Jesus appears by means of our holy Faith.⁵¹

The Roman *Missal* gives directions for the worshipers to genuflect during the reading of the words "and fell down and worshiped Him" in the Gospel. Parsch says this is an expression of the fact that the Church is not only to hear the story but to imitate the action of the Magi.⁵²

Teaneck, N. J.

FOOTNOTES

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38. See also the Introit, Epistle, and Gradual.
39. Stephen Bendes, "The Epiphany Light," *Una Sancta*, VI (Christmastide, 1945), 7-9.
40. *The Lutheran Hymnal*, p. 58.

41. Gueranger, p. 120.
42. Johner, p. 80.
43. *Loc. cit.*
44. Paul Zeller Strodach, *The Collect for the Day* (Philadelphia: The United Lutheran Publication House, c. 1939), p. 52.
45. *Das Jahr des Heils*, p. 63.
46. P. 82.
47. P. 403.
48. P. 52.
49. Bernard Strasser, *With Christ Through the Year* (Milwaukee: Bruce Publishing Co., 1947), p. 91.
50. *The Church Year*, p. 64.
51. P. 404.
52. P. 81.

HOMILETICS

ST. JOHN THE APOSTLE AND EVANGELIST'S DAY
DECEMBER 27

1 JOHN 1:1-10

Christmas is the festival of God's love. "God so loved the world that He gave His only-begotten Son" (John 3:16). And John, who recorded the Christmas Gospel in a nutshell, is the Apostle of love. In his writings, especially in his Gospel and his three Epistles, he emphasizes the love of God for all mankind and in particular the love of the Savior for him. He repeatedly calls himself "the disciple whom Jesus loved."

The Christmas season should emphasize the same things for us. God loved the world. Jesus loves *me*. What is more, in His love God not only sent us a Savior from sin, death, and the power of the devil, but also brought us to saving faith in that Savior by His Holy Spirit, through whom we come to be united with God and with all our fellow saints in the highest fellowship of all:

THE FELLOWSHIP OF FAITH AND LOVE A FELLOWSHIP WITH GOD AND WITH ALL OUR FELLOW SAINTS

I

"Truly our fellowship is with the Father and with His Son Jesus Christ," 1 John 1:3

The Holy Spirit is not excluded, but He is mentioned ch. 3:24. We are received into communion with the Triune God by Baptism (Catechism, Qu. 248).

"Fellowship": *koinonia*; union, communion. Thayer: "[This] fellowship, according to John's teaching, consists in the fact that Christians are partakers in common of the same mind as God and Christ and of the blessings arising therefrom."

Augustine and Calvin also draw in v. 7: "fellowship one with another," i. e., God with us and we with Him (*Exp. Greek Test.*). But for our present purposes we take v. 7 as referring rather to the communion of saints—the fellowship of our fellow saints with us and we with them. In the final analysis, of course, the

one idea implies the other. They are inseparable. Fellowship with our brethren in the faith is a consequence and evidence of fellowship with God through faith. (Cp. *ibid.*)

John sets forth the essence of the Christmas Gospel in the first part of the text (1 John 1:1-3 a, up to the words "... that which we have seen and heard declare we unto you").

John speaks, on the basis of personal experience, of his own living association with "the Word of life." We therefore can say, as in the Gospel for today, "This is the disciple which testifieth of these things and wrote these things; and we know that his testimony is true" (John 21:24).

His voice, however, is not only the voice of experience, but also, and above all, the voice of faith—Christian, saving faith, through which John himself was in the most intimate fellowship with God. The Christmas Gospel had done its effective work in his heart. For besides offering fellowship with God, it creates the very faith itself by which the bond of this fellowship is actually established and calls forth the response of our love to God.

Sin, which separates man from God, is removed, forgiven (vv. 7b-10). Heaven's door is open, "for where there is forgiveness of sins, there is also life and salvation."

He opens us again the door
Of Paradise today;
The angel guards the gate no more.
To God our thanks we pay. (*L.H.*, 105:8)

This is the highest blessing of fellowship with God: His heaven is ours! "These [things] are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His name" (John 20:31). There is no greater joy for anyone than to have heaven itself as his very own. In the presence of God there is "fullness of joy," and at His right hand there are "pleasures for evermore" (Ps. 16:11). Our Savior Himself said: "These things have I spoken unto you that My joy might remain in you and that your joy might be full" (John 15:11). John is the only one of the Evangelists who recorded these words. And in the text he makes them his own when he says: "These things write we unto you that your joy may be full" (v. 4).

Fellowship with God! Full and free salvation! No greater blessing of God's love than this! And by His grace and mercy it is also ours through faith in Christ Jesus.

Chief of sinners though I be,
Jesus shed His blood for me,
Died that I might live on high,
Lived that I might never die.
As the branch is to the vine,
I am His, and He is mine. (*L.H.*, 342:1)

II

"That ye also may have fellowship with us," 1 John 1:3

"There comes to mind the touching legend which relates that the Apostle John once demanded of a presbyter information concerning a certain young man whom the Apostle had committed to the presbyter's care. The presbyter related sorrowfully that, alas, the young man had fallen away from Christ and was now living in a mountain fastness far away as a much-feared highwayman. Instantly the holy Apostle was astir with solicitude for this erring soul. Despite discomfort and danger he sought out the young man, and when he had found him, he fell at the feet of the youth and would not rise until the backslider had given heed to his entreaties and returned to the fold. 'That attitude,' says a commentator, 'was worthy of the friend who had lain on Jesus' bosom, who drank in the Master's spirit.' " (*C.T.M.*, April, 1937, p. 251.)

John's heart, warmed by the gift of God's love in Jesus Christ, the Savior, reached out in love toward others. He wanted them to have a part and share with him in the blessed fellowship which he himself had found. "That which we have seen and heard declare we unto you that ye also may have fellowship with us" (v. 3).

Christian faith is not static. It is active. "Faith worketh" (Gal. 5:6). It does what it can to see itself multiplied in the hearts of men everywhere. And it worketh "by love" (Gal. 5:6). You give gifts to those whom you love — as a rule, perhaps, the largest and best gifts to those whom you love most. Christian love encircles the world, and there is no better gift of love that you can give anyone anywhere than to show him his Savior, that he also may have fellowship with you in the communion of saints through faith in Christ Jesus. Christmas, therefore, should be for us a tremendous

festival of missions, spurring us on to reach out as never before to enlarge the reaches of the fellowship of faith and love.

"Love one another." How faithfully the Apostle keeps in loving remembrance the very words of the Savior! Jesus had said: "This is My commandment, that ye love one another, as I have loved you" (John 15:12). And toward the end of the Letter from which our text is taken (1 John 4:11) John echoes that admonition to mutual love: "Beloved, if God so loved us, we ought also to love one another."

Jerome tells us: "When the holy Evangelist John had lived to extreme old age in Ephesus, he could be carried only with difficulty by the hands of the disciples. And as he was not able to pronounce more words, he was accustomed to say at every assembly, 'Little children, love one another.' At length the disciples and brethren who were present became tired of hearing always the same thing and said: 'Master, why do you always say this?' Thereupon John gave an answer worthy of himself: 'Because this is the commandment of the Lord, and if it is observed, then it is enough.'"

Our fellowship in faith and love with all the saints should find expression also in a life of sanctification. Paul writes to the Ephesians: "Now are ye light in the Lord; walk as children of light" (Eph. 5:8). All "children of light" are members of the same family; they are related, in fellowship with one another, in the "household of God" (Eph. 2:19), for "God is Light" (1 John 1:5). "Children of Light" and "children of God" are one and the same thing. And the bond of faith which so makes all believers brothers and sisters in the Lord is stronger than any mere blood relationship and draws us closer together than any other fellowship.

With all God's saints on earth, then, let us walk together in this blessed fellowship of faith and love, in His ways, as children of light, until at last, by His grace, we shall live as saints forever in the light of everlasting life.

A COLLECT FOR THE DAY

O almighty God, by whose love John, the fisherman, was made the beloved disciple and Apostle of love, we beseech Thee of Thy mercy to grant us a rich measure of the blessings of Thy saving love, that we may grow in faith toward Thee and in fervent love

toward one another and finally obtain everlasting life; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Pitcairn, Pa.

LUTHER POELLOT

Outlines on the Hannover Epistles

(See issue of September, 1953, p. 688, for listing of the entire series)

NEW YEAR'S DAY

1 TIM. 6:13-19

A happy New Year! What a contrast between this greeting from the lips of a materialistic worldling and that of a Christian. The believer wishes others true happiness in Christ. "Fading is the worldling's pleasure, All his boasted pomp and show. Solid joys and lasting treasure None but Zion's children know." Our text serves to illustrate this truth.

TWO SOLEMN CHARGES AT THE BEGINNING OF A NEW YEAR

I

Keep This Commandment

A. To whom this charge is given

To Timothy and all who like him have heeded the exhortation, vv. 11, 12.

B. The nature of this charge

1. This commandment is not merely the Law. *Entole* and *logos* are apparently synonyms in the New Testament (John 14:21, 23 ff.). The word for "keep" is used in direct connection with the doctrine proclaimed by Christ (Matt. 28:20). The whole doctrine of salvation is meant.

2. Faithfully preserve this doctrine like a precious treasure pure and undefiled. Preserve it intact as laid down in God's Word.

C. The solemnity of the charge

1. "I charge thee" is a fervent, cordial admonition, a solemn directive, bordering on a command.

2. In the sight of God, who gives to all things life and preserves and strengthens it (physical and spiritual), and in the sight

of Jesus Christ, who by word and subsequent suffering and death testified before Pontius Pilate and declared as true what Christians confess.

3. Until the appearing of our Lord Jesus Christ. At His coming He shall call us to account. Only they shall stand who have held fast that which they had. His coming is certain, the time uncertain. What an incentive loyally to preserve the message of salvation!

D. Application

1. The charge applies to all men of God, preachers and members. Faithfully keep the message of God's Word for your salvation and for the salvation of others.

2. As you keep it, always realize whose you are and whom you serve.

a. You belong to Christ, who testified to the truth of Holy Scripture and sealed His testimony by His death on Calvary for the salvation of men.

b. You are God's, who brings about the appearing of Jesus Christ, the blessed and only Potentate, the King of kings and Lord of lords, who is not a temporary Ruler with limited power, with fleeting prosperity, but one who is essentially blessed, the only One who has immortality in Himself. Preserve faithfully the treasure of Christian doctrine in joyous obedience to Him who towers over all, of whose kingdom there is no end, and whose glorious majesty cannot adequately be described in human language.

II

Take the Right Attitude Toward Riches

A. The nature of this charge.

This is not an unrelated charge, but it is an admonition to the believer holding fast the Word of truth to show his faith in action.

B. The addressees.

It is addressed to them that are rich. Vv. 9, 10 warned against the desire to be rich, now they are admonished who are rich by God's bounty.

1. Negative admonition.

a. Not to be high-minded, despising others less fortunate. What hast thou that thou hast not received?

b. Not to trust or hope in uncertain riches. How short-lived is prosperity! The rich fool.

2. Positive admonition.

a. Trust in the living God, who giveth richly of all things to enjoy. Hence admonition may apply to everyone.

b. Be rich in good works by sharing with others, by supporting in proportion to our income church and charity.

c. V. 19. Laying up in store for themselves a good foundation against the time to come. Points out the blessings which the rich and others may expect from the right attitude toward wealth and its right use. Such right use constitutes a capital investment, bearing rich interest in blessings here and in the gracious reward of faith in eternity. Matt. 5:7; 25; Luke 16:9.

C. These two charges are appropriate admonitions on New Year's Day.

Time is fleeting. Kingdoms rise and fall. Man and his works pass away. Everything is insecure. Everywhere we behold fear and trepidation. One thing only is certain: Heaven and earth shall pass away, but My words shall not pass away (1 Peter 1:24, 25). Cling to the Word of salvation, believe it with all your heart, live your Christianity. Do it faithfully, confidently, looking hopefully into the future as servants of the King who rules over everything, whose reign abides, who while all flesh is mortal, alone has immortality; who while all is darkness and gloom, dwells in ineffable light; who while men are weak and sinful, is the One concerning whom we say now and forever: "to whom be honor and power everlasting," by faith in whom we "lay hold on eternal life."

St. Louis, Mo.

PAUL KOENIG

SUNDAY AFTER NEW YEAR

1 JOHN 3:1, 2

Today is the third day of a new year. We wished one another a "Happy New Year!" Whether it will be a happy year will depend on our attitude. As Christians we must expect tribulation (Acts 14:22). In the Epistle for this Sunday (1 Peter 4:12-19) Peter tells the early Christians to be happy in the afflictions they

suffer for Christ. The Gospel (Matt. 2:13-23) shows us that early in His life on earth Jesus met with trouble. In view of such a life for us, this text of the Hannover pericopes for this Sunday after New Year is most encouraging.

WHAT SHALL WE DO WHEN TROUBLE COMES?

I

Place the Love of God over Against the Hate of the World

- A. "What manner of love the Father hath bestowed upon us!"
 - 1. The Father chose us as His children from all eternity (Eph. 1:3-5; Rom. 8:28-30).
 - 2. He made it possible for us to be His children by the gift of His Son (John 3:16; 2 Cor. 5:21; Gal. 4:4, 5).
 - 3. He adopted us as His dear children in Christ Jesus ("We should be called the sons of God") (John 1:12; Rev. 21:7; Matt. 5:9; Rom. 9:26).
 - 4. It is all God's work, not ours (John 15:16).
- B. "Therefore the world knoweth us not."
 - 1. They that are God's children are not recognized by the world (Col. 3:3; John 15:19; 1 John 2:15, 16; 1 John 4:5 f.).
 - 2. The world does not know the Father (John 17:25; 15:21) nor Jesus as the Son of the Father and our Savior (John 15:18, 20).
- C. Thus the hatred of the World, rather than distress us, should make us even more confident of the fact that we are the children of God (1 John 5:4, 5; 1 Peter 2:20; 1 Peter 3:14).

D. Illustrations.

The Greek word for "what manner of" originally meant "of what country." Thus we could translate "What unearthly love" or "How other-worldly this love of the Father!" . . . An Englishman tries to explain to an African that water can be hard and solid (ice), but the latter refused to believe it because it is foreign to his experience. Even so the world refuses to believe the love of the Father. (Hofacker.) . . . When Ziegenbalg translated this text, his Malabar assistant thought it too presumptuous to say "sons of God" and suggested "God wants to permit us to kiss His feet" as a substitute.

II

Rejoice in Our Present Dignity and Future Destiny

A. "Beloved, now are we the sons of God."

1. Our relation is firmly established (Rom. 8:14; Is. 56:5; Gal. 3:26; Rom. 8:15, 16).
2. Men cannot tell our sonship by our outward appearance.
Text: "doth not yet appear." (Rom. 8:24; 1 Cor. 2:9.)

B. "We shall be like Him."

1. We shall be like Him in holiness and perfection (1 Cor. 15:49; 2 Peter 1:4; Rom. 8:29).
2. We shall be like Him in triumph and glory (2 Tim. 2:12; Is. 66:22; John 17:24; Ps. 16:11; Luke 23:43; Phil. 3:21; Col. 3:4).

C. "We shall see Him as He is."

1. God's promise is sure that we shall see Him (Job 19:26; Ps. 17:15; Matt. 5:8).
2. Mysteries of sorrow and suffering and trouble will be solved (1 Cor. 13:12; Rom. 8:28; Num. 12:8).
3. We shall see Him as Conqueror of all enemies (Ps. 110:1; Matt. 22:44; Heb. 10:12, 13; Eph. 1:20-23).

D. *Illustrations.*

We are like uncut diamonds. All the beauty is inherent by regeneration, but it is still hidden. . . . Chrysostom: "Those that despise and deride us do not know who we are, citizens of heaven, heirs of an eternal fatherland, comrades of the angels, but they will see it in the Day of Judgment."

Conclusion: Hymn 192:5.

Milwaukee, Wis.

WALTER W. STUENKEL

THE EPIPHANY OF OUR LORD COL. 1:19-21

"Epiphany" signifies the appearance or revelation of Christ to the Gentiles (refer to the Gospel for the day). Each Christian experiences a similar Epiphany of Christ in his own heart. May the message of this text clarify and sharpen our Epiphany vision of the Lord Jesus Christ.

THE REVELATION OF THE GOD-MAN

I

The Glory of His Position

A. The great Christological section of this Epistle was needed because of the danger of heretical operations in Colosse. Cp. Ephesians 1 and Hebrews 1.

B. The true revelation of Christ is needed today in the face of false religions and philosophies that take His glory away from Him.

C. Marvelous titles and works are ascribed to Christ in the context: "Image of the invisible God," "the First-born of every creature"; "all things were created by Him"; "He is before all things"; "By Him all things consist"; He is the "Head of the Church," "the Beginning, the First-born from the dead"; He has "Pre-eminence over all things."

D. V. 19, "All fullness dwells in Him." The Deity dwells in all of Christ, including His human nature. The fullness of the Deity cannot be divided from His human nature. Where Christ is, there is all of Him. We cannot separate His two natures (Col. 2:9).

E. He is the God-Man, personally uniting the divine and human natures. Some of His titles reach before His incarnation, others after it. He is not bound by time. His divine attributes are communicated to His human nature forever. More wonderful than human language can picture!

F. No one, not even the Father or the Holy Ghost, holds a position quite like Christ's. He is the God-Man. He is everything the Scriptures say He is, in spite of our inability to comprehend it.

II

The Effects of His Work

A. He reconciled all things to Himself.

1. He has done it by making peace through the blood of the cross.

2. V. 20 is difficult to understand. Things in heaven are part of "all things." Do they need reconciliation? Not all objects of the God-Man's reconciling act are affected the same way,

but all are affected. Evil angels were eliminated. Unbelieving men were eliminated. Believing men were rescued. The physical creatures of the world wait for the Lord (Rom. 8:19). Even good angels have a new peace. All creation is involved. Each group is affected according to its nature and condition.

3. Soon heaven and earth will be one kingdom of eternal peace. Evil angels and unbelieving men will be eliminated. That is the reconciliation accomplished by the blood of the cross.
- B. This reconciliation has a personal effect on each of us.
 1. We were enemies.
 2. We did wicked works.
 3. Jesus Christ changed this situation and brought us into peace with God by His bloody, physical death.
 4. Jesus not only saved all, but saved you and me.

No religion can compare with Christianity. No religion, except the Christian, has Christ. May the Christ who appeared to Eastern sages in Bethlehem, who appeared to Christians at Colosse in the writing of this letter, who has appeared unto millions in every age, appear to you and abide with you. Amen.

Baltimore, Md.

GEORGE H. SOMMERMEYER

THE FIRST SUNDAY AFTER EPIPHANY

HEB. 3:1-14

Real Epiphany text. Contains revelation of glory of Christ. Continuation of theme of Hebrews as set forth in chapters 1, 2. Text emphasizes faithfulness to Jesus. Hence well summarized under theme

HOLD FIRM TO THE END YOUR FIRST CONFIDENCE IN CHRIST

I

Consider What You Have in Christ

Treasure you now have emphasized by a comparison between Moses and Christ. Moses doubtlessly the greatest character and the most renowned Prophet of the Old Testament era. Especially favored by God from earliest youth to dying day. Privileged of

God to be present at Christ's transfiguration. Text accords him attribute of faithfulness (v. 5). But withal only a servant in the house. Together with patriarchs looked with longing eyes to greater Prophet than he to come in far distant future.

This greater Prophet Jesus, Apostle and High Priest of our confession (v. 1). By and through Him holy brethren, namely, through confession of Him as Christ of God. Counted worthy of much more glory than Moses. He the Son (v. 6); accorded honor of worship (1:6); begotten of the Father (1:5); crowned with glory and honor (2:7); He Lord over all, blessed forever (2:8). Through the Gospel effectively calls men to Himself, by His Cross draws men to Himself. And this Jesus is the Apostle and High Priest of our confession. Hence admonition to hold firm to the end your first confidence in Christ.

Jesus Sum and Substance of our preaching, praise God, even today. Messenger of God to reconcile us unto God. High Priest, who with Himself as the Sacrifice is the Propitiation for our sins. Hence our beautiful Savior. Not to seek other saviors, but hold firm to our first confidence in Him. So learned in Luther's explanation of Second Article. This Magna Charta of our salvation, freedom from unholy three. Left us an example of faithfulness to follow. Serve Him and so continue to our end and share with Christ the rest of the children of God.

II

Therefore Watch Lest You Lose What You Have

Danger of losing the Christ ever present. Warning note added from Israel's past (vv. 7-11). Did not enter into rest because of unbelief.

Same heart in your breast and mine as was in Israel (v. 12). Constantly on alert against this heart of ours. Will lose Christ unless hold firm our first confidence in Christ.

Alas, so much delinquency in church membership all about us! Appalling and alarming. Epiphany season pointing to Lententide opportune for reclaiming delinquents. Way pointed out in text (v. 13). Indeed, are our brothers' keepers. Reach out and touch lives of friends who have forgotten Baptismal vow. Urge them, exhort them, to return. Thus constantly aware of our treasure,

let us guard against losing it and at same time exhort others to faithfulness.

How tremendously important! Surely the hope and prayer of each and every one of us to share with Christ the rest. Therefore watch and pray. Today, as we hear His voice, listen. Then by His grace and mercy also share with Him. So help us God.

Duluth, Minn.

WALTER H. BOUMAN

THE SECOND SUNDAY AFTER EPIPHANY

GAL. 1:6-16

"Epiphany" means that Christ has appeared to men as God's Son and Savior. All who experience the Epiphany of Christ, from the Magi until today, have seen a Light which leads to heaven. Christ comes through the Gospel, which forgives our sins and changes the course of our lives. What a precious heritage!

Having received the saving Gospel, we Christians are confronted by two fundamental questions during the Epiphany season: Are we going to preserve the Gospel or allow it to be perverted? Are we going to keep this Gospel for ourselves or give it to others also?

For Paul the Gospel was sacred; he would allow no one to change it, but it was also functional. It was not a gift selfishly to possess and enjoy. It was for all people. He defended the Gospel against error not only that he might preserve the truth itself but also that he might give it to the Gentiles. This must ever be our aim as well.

OUR EPIPHANY OBLIGATION: THE TRUE GOSPEL FOR THE WORLD!

I

Epiphany Places the Obligation Upon Us to Defend the Gospel Against All Error

- A. We have the example of Paul's defense of the Gospel.
 1. Brief description of the Galatian churches.
 2. The Gospel of grace Paul preached to the Galatians (v. 16 a).
 3. The Judaizers and their heretical "other gospel."

4. The tragic consequences Paul could foresee: divided churches, lost souls, etc.
5. Therefore the great Apostle uses every argument at his disposal to defend the Gospel.
 - a. He is extremely alarmed and excited. Note that he begins his admonition immediately (v. 6).
 - b. He treats the heresy with complete scorn (v. 7).
 - c. He received his Gospel directly from Christ (v. 12).
 - d. His past zeal for Judaism and his present loyalty to Christ show that only the true Gospel could have changed him.
 - e. He denounces any other "gospel," even though angels preach it (vv. 8, 9).
- B. We, too, must defend the Gospel at all costs.
 1. Pastors often are astonished how quickly apostasy takes place among God's people (examples from the Scriptures; local situation).
 2. It is generally to just such "other gospel" that people turn — the Gospel is made Law (modern heresies).
 3. The eternal results for us and our children: not only those who preach but also those who hear and believe are anathema.
 4. Our love for truth and human souls will allow no compromise with error (example: Luther and the Zwickau prophets).

(NOTE: By his treatment of this text the preacher will show his people that he understands the nature and purpose of apologetics and polemics. Certainly the pulpit of the true Gospel should not become a mere sound board for pet peeves, carping in terms of generalities, and profitless ax grinding. Polemical preaching should be specific, purposeful, evangelical.)

Transition: We who have received the Gospel of grace defend it against all those who would pervert the Gospel. But can we be satisfied with having the precious Gospel just for ourselves and our children? No. Our love compels us to give the pure Gospel to all people. This, too, is our Epiphany obligation.

II

Epiphany Obligates Us to Spread the Pure Gospel Throughout the World (V. 16)

- A. This is the functional aspect of Epiphany (missions!)
 1. The Epiphany of the Magi (Matthew 2) and of the shepherds (Luke 2). Cp. Luke 4:14-24.

2. The Epiphany of the disciples at Pentecost.
3. Christ also appeared to Paul directly, but today He comes through Word and Sacrament (Rom. 10:17; Rom. 1:16).
4. Paul says he was separated from his mother's womb for this purpose (v. 16). Cp. 1 Tim. 1:12-16; Rom. 1:13-16.
5. Indeed, we see the obligation of Epiphany throughout the Scriptures (Prot-evangel, Noah, Abraham, Isaiah, Jesus, the Apostles).
6. We especially should do mission work; we have the true Gospel. Many are spreading the "other gospel."

B. We have vast opportunities for spreading the Gospel.

1. Personal evangelism in the local parish and community (the preacher may stress this point according to local needs and methods of parish planning).
2. Mission work by proxy in the foreign fields (here the pastor has opportunity to relate the congregation to ministerial training, on the one hand, and to some of the heroic episodes from the modern mission fields, on the other. Our work in New Guinea, Hong Kong, Formosa, Nigeria, the Lutheran Hour in Japan, TV's *"This Is the Life,"* etc., offers good illustrations).

What tremendous implications for our Church in the second century in America! The first century consisted mainly in consolidation; now we must march forward with the banner of Christ into all the world as Paul did in his day. Some of our Christians act as though we did not have the true Gospel. We must redeem the time. These are the latter days. The Lord is not just turning over the hourglass; He is tearing sheets from the calendar. There must be a compelling urgency in our lives and preaching. Illustration: A statue in a bombed European church remained intact except for the hands. The pastor insisted that it be left in that condition, saying, "We are the Lord's hands." Baxter: "I preach each sermon as my last, the last sermon of a dying man to a dying people in a dying world."

Springfield, Ill.

LORMAN M. PETERSEN

THE THIRD SUNDAY AFTER EPIPHANY

1 TIM. 6:1-5

Epiphany is the season of the church year which emphasizes the appearance of Christ as the Savior of the Gentiles. Jesus shows Himself to be the Redeemer of all. The Introits of the Sundays after Epiphany are very general. Through them all runs the strain of glorifying God through a joyful response to God's majesty as God reveals it. The collect for this third Sunday asks God to stretch forth "the right hand of His Majesty" to help our mortal weaknesses. This help is needed because our lives befog the revelation of God. Our failings are not sermons which show God; but rather they show up our shortcomings in showing forth God in our lives. God wants to see Himself in our lives; He wants a perpetual Epiphany—showing forth—of Himself into the world through us. We like to buy packages with transparent covers in order to see the contents. Our life should be so transparent that everyone can see Jesus Christ in us as an eternal appearing. This true godliness we can learn and practice only by holding fast the Word of God, humbly bowing to "the words of our Lord Jesus Christ and to the doctrine which is according to godliness."

LET US DEMONSTRATE THE GODLINESS OF CHRIST
TO THE WORLD

I

True Godliness Comes from Christ

A. Christ lived to show godliness to men (Col. 2:9; 3:13; Matt. 11:29; 16:24; John 13:15; Rom. 15:5; 2 Cor. 10:1; Phil. 2:5; Heb. 3:1; 12:2; 1 Peter 2:21).

B. Christ died to make us godly (2 Cor. 5:15; 1 Peter 3:18; Heb. 2:9). The power of God to make us His sons by adoption and passages speaking of glorifying the Father through His disciples are also very fitting here.

II

True Godliness Comes from Christ to Us

A. V. 3. Christ's Word brings us His godliness (Matt. 7:24, 26; Luke 6:47; John 12:48; 17:14, 17).

B. Vv. 4, 5. But we have many blocks to prevent understanding of His Word. Pride, pedantic word wrangling, hair splitting, envy, quarrels, greed—all these tend to confuse real meaning of the Scriptures. Phillips has an interesting translation of these two verses:

His mind is a morbid jumble of disputation and argument, things which lead to nothing but jealousy, quarreling, insults and malicious innuendoes— continual wrangling, in fact, among men of warped minds who have lost their real hold on the truth but hope to make some profit out of the Christian religion.

C. But a right understanding is necessary for true godliness (1 Tim. 4:1-16).

III

True Godliness Comes from Christ Through Us into the World

A. It shows itself by a lack of strife. The emphasis of many passages to love one another and to grow in unity is appropriate. The text of v. 5 advises us to avoid people who cause strife because of a lack of godliness.

B. It shows itself by good service (vv. 1, 2). The example of God-fearing slaves serving pagan and Christian masters should demonstrate God-pleasing service (1 Tim. 5:3; 5:17; 6:1; Gal. 3:28; Eph. 6:5-10; Col. 3:22—4:1; Acts 20:35; Titus 2:7; 1 Tim. 4:12; 2 Thess. 3:9).

Conclusion: Let us hold fast to the Words of Christ that He may be shown forth in the world through us.

Mascoutah, Ill.

WILLIAM E. GOERSS

THE FOURTH SUNDAY AFTER EPIPHANY

1 COR. 4:9-20

We are Christians, for we confess with our mouths the Lord Jesus Christ and believe in our hearts that God hath raised Him from the dead. But because we are what we are, very human, living in a world that is not concerned about Christ, engrossed in affairs and pursuits that can be followed as well, if not better, without faith as with faith, we daily need to have a Timothy come to us from a Paul to remind us of and admonish anew toward

OUR WAYS IN CHRIST

I

*As We Are Christian, These Ways Are Marked Out for Us
by God Himself in the Gospel*

A. Timothy was only to remind the Corinthians of these ways; therefore they were something which these professing Christians already knew (v. 17).

B. What they knew as Christians could have been nothing else but the Gospel, the means of giving them birth so that they would be in Christ Jesus, so that they would be Christian (v. 15).

C. These are the ways which St. Paul taught everywhere in each of the churches (v. 17). The one thing commonly taught in anything that is the Church is the Gospel of Jesus Christ, the doctrine of God that Christ Jesus came into the world to save sinners.

NOTE: "Our ways in Christ" can here signify nothing else but the way in which we come to God, faith in Christ Jesus. Paul's teaching and practices are always in union with Christ, none of them in any way wandering from Christ. Paul's reminder is the strongest possible reminder to us that the Gospel produces the conduct; men believe in Christ before they live Christian lives.

II

As We Are Christian, These Ways Do Not Consist in Mere Talk

A. The Corinthians clearly show that it is possible to boast even in connection with Christianity (vv. 10-12, Paul is evidently giving expression to what these people thought of themselves).

B. Any such is only Christianity so-called because it manifests a remaining in ourselves and not a being in the ways in Christ; any such pretentious, overrated opinion of self is altogether out of harmony with the conclusions which God pronounces and makes evident through the Gospel.

C. As long as we abide by our own estimates, we are still in man's kingdom and not in the kingdom of God.

NOTE: Paul here condemns as mere talk everything self-produced and self-glorying. It isn't Christian because it has nothing of "Ways in Christ"; it is the reverse of the Christian *soli Deo gloria*; it is a lack of humility which rejects salvation in Christ because it refuses to be what God judges and therefore cannot be made what God would.

III

*As We Are Christian, These Ways Reveal the Power of God
in Us and Through Us*

A. Who would willingly choose ways like these when they produce what is so manifestly contrary to our desires, the very opposite of our human best. (Vv. 9-13 show what these ways brought to Paul and the other Apostles; there is always something of the same in every age where people are truly in the ways that are in Christ; this is the reverse of what the Corinthians judged of themselves and hoped to achieve.)

B. They are manifestly ways in Christ. (Parts of vv. 9-13 sound like a description of the life of Christ Himself and remind us that the real disciple truly is not above his master nor the servant above his lord; they show us the Christian as he lets this mind be in him which was also in Christ Jesus.)

C. They certify faith because they show citizenship in the kingdom of God. (Perhaps here v. 20 could be fully developed; this is faith, not merely talk about faith, that the power of God may be made manifest in us; it cannot be I myself, but Christ dwelling in me; I would quit and be overcome; as I persist and God is glorified, it can be nothing else than henceforth living in the flesh by the faith of the Son of God, who loved me and gave Himself for me.)

NOTE: Imitators of Paul live by grace, because Paul lived by grace. Any boasting, factionalism, arrogance, self-evaluation, is a denial of grace because it is still self-assertiveness and not God-glorifying. We please God as we are born in Christ Jesus through the Gospel, and we do what pleases God as we do all for Jesus' sake. As we are Christian, these are our ways in Christ.

Minneapolis, Minn.

WILLIAM A. BUEGE

THEOLOGICAL OBSERVER

DEATH OF DR. J. A. DELL

Capital University Theological Seminary, Columbus, Ohio, a seminary of the American Lutheran Church, mourns the sudden passing of Dr. J. A. Dell (1889-1953), who was a member of the theological faculty since 1927. Dr. Dell taught in the Department of Practical Theology. He was highly regarded as a successful teacher of Homiletics and was recognized also as an outstanding preacher. He was editor of the *Pastor's Monthly* and later of the *Lutheran Outlook*, the official organ of the American Lutheran Conference. For almost ten years he wrote the column in the *Lutheran Standard* headed "The Church Views the News." He also published two catechisms, one for Juniors and one for Seniors, as well as the book, "I Still Believe in God." Dr. Dell, whom we met on several occasions, was a devout Christian who spoke out his convictions without fear or favor. May the Lord of the Church soon fill the vacancy created by the passing of Dr. Dell and grant to the theological faculty of Capital University another able theologian after His own heart.

P. M. B.

IN MEMORY OF GEORG BUCHWALD

The *Theologische Literaturzeitung* (April, 1953) offers a brief biography of Dr. Georg Buchwald, the great Luther scholar, who died on February 18, 1947. A long appended list of his special studies and contributions in the interest of scientific Luther research shows how much the modern Christian Church owes to the untiring industry and consecrated scholarship of this devoted student of Luther. Dying on the same day as Luther, he said, shortly before his departure: "*Von Luther komme ich nun einmal nicht los*" ("Well, it seems that I cannot get away from Luther").

Buchwald was born on July 16, 1859, in Grossenhain, Saxony. He received his schooling in Meissen, Dresden-Neustadt, and Leipzig, where in 1883 he was made Doctor of Philosophy and in 1884 Licentiate of Theology. In 1896, after other teaching and preaching ministries, he was called to Leipzig as pastor of St. Michael's Church (*Michaeliskirche*). In 1914 he became superintendent of the diocese of Rochlitz, where he served till November, 1923, when he retired to devote his whole time and strength to his favorite Luther research.

In his pastoral ministry Buchwald proved himself a faithful and practical churchman. He thus founded the first German society for the

blind. For the proper care of his scattered membership in the large city of Leipzig he trained able and willing lay helpers, whom the ceaselessly active pastor served as a fitting pattern. But he never permitted his pastoral activity to interfere with his studies and literary work, which he always kept on a high scientific and scholarly level. This special work was his recreation, his motto being the words of Christ, John 9:4. To this he remained faithful until the Lord called him home at the age of 88 years.

Buchwald's Luther research dates from the time when he was principal (*Oberlehrer*) of the *Gymnasium* of Zwickau, a position which he took over in 1883. Already as a student of theology he had published anonymously Luther's writing "*Die Juden und ihre Luegen*" ("The Jews and Their Lies"). But after he had found in the library of Rektor Christian Daum, who had died in 1687, a large number of Luther's writings, manuscripts, and copies of his lectures and sermons, which had not yet been published, he threw himself into the publication of these and other works with unabated zeal that lasted till his death. Important, too, were the still unprinted letters of Melanchthon, Erasmus, and others which shed much light on certain areas in Luther's Reformation. More valuable still were the Wittenberg letters addressed to Stephan Roth, the town clerk of Zwickau. The more Buchwald published of this unprinted Reformation literature, the more he succeeded in discovering until in 1886 he was asked to co-operate in the publication of the famous Weimar Edition of Luther's works. He did important work on forty-two volumes of this great scholarly work. So, as he himself said, Zwickau became his fate (*Zwickau ist mir zum Schicksal geworden*). For the benefit of the Christian laity he wrote a number of popular works to acquaint them with the work and men of the Wittenberg Reformation. A learned scholar, and totally dedicated to his Luther research, Buchwald nevertheless was kind and friendly toward all with whom he had contact. He was endowed with a full measure of humor and happiness. Long before his death he was honored universally as *Vater Buchwald*, for he proved himself a real father to his parishioners, students, and colleagues. J. T. MUELLER

THE HURIA KRISTEN BATAK PROTESTANT

The Information Service of the Lutheran World Federation (July 20, 1953, Geneva) offers an interesting report of the activity of this Batak Church during the last year. Members of this Church are now settling in new areas in Sumatra, especially in the east coast, bringing the Gospel to those living in these areas. The Batak Church numbers about

600,000 members. In 1952 there were confirmed 11,139 persons, while 25,000 children were baptized. There were 14,000 new converts from paganism. At present 11,000 persons are candidates for Baptism and attend confirmation classes. The Sunday schools count a membership of 48,000. In 1950 the Synod decided to ask a fixed contribution from each family. But this regulation met with objections, some regarding it as similar to the government tax and in contradiction with voluntary giving. A great difficulty is caused by the penetration of the Roman Catholic Church and many sectarian groups. Especially in areas where the churches are still young the Roman Catholics and Pentecostals are very active. They work largely through schools, by which they try to win the children and through them the parents. Much is being done by the Batak Church to regain groups that have severed their relation with it. The Church has 110 elementary schools, 18 primary middle schools, four primary teacher training schools, one advanced middle school, and one advanced teacher training school. These various schools count 755 students and 23 professors and teachers. The Bible women training school at Laguboti has accepted 24 new girl students. Last year 36 girls finished the course and are now active in church work. The Huria Kristen Batak Protestant holds membership in the Lutheran World Federation, which last year presented it with a new complete printing press to produce the sorely needed church books and literature.

J. T. MUELLER

LEKTIONAR FUER EVANGELISCH-LUTHERISCHE KIRCHEN UND GEMEINDEN

The *Lutherisches Verlagshaus, Berlin*, has published the new lectionary for the Lutheran Churches in Germany, to be sold for DM 19.80 and DM 48, the difference in price being a matter of mechanical equipment. The new lectionary was decided on by the first regular Synod of the Church in January, 1949. The editing committee consisted of *Oberkirchenrat* Prof. Dr. Knolle, Prof. Peter Brunner, Prof. Dr. Rud. Staehlin and *Oberkirchenrat* Dr. Schanze. By June, 1951, the work was completed, and the lectionary was ordered published. The *Informationsdienst der Vereinigten Ev.-Luth. Kirche Deutschlands* (June, 1953) offers a brief overview of the guidelines followed by the editors, and these may interest us on account of their conservatism in the use of Luther's version. Luther's translation is to be altered only where Luther's Greek or Hebrew translation points to an evident untenable reading, or where it is manifestly wrong. Otherwise it is to be retained, even if the preponderance of the copies or the majority

opinion of exegetes should demand a change, as long as there is no full and absolute agreement with regard to the need of the change. Since it is impossible to alter the text of the Bible every decade, Luther's text is to be retained wherever it may be defended.

Again, since Luther's translation of the Bible in the lectionary is intended for the hearer rather than for the reader, Luther's euphonic or rhythmic values are to be retained. For this reason Luther's "saget" has preference over "sagt"; his "suendiget" over "suendigt," and so forth. The "e" in such cases, of course, is to be regarded as very short ("soll natuerlich nicht in aller Breite ausgesprochen, sondern nur angedeutet werden").

Words in Luther's translation which are no longer understood are replaced by modern terms, as, for example, "vorhin" in place of "zuvor"; "Thron" for "Stuhl"; "Taler" for "Groschen," and the like. For "erhub" the lectionary reads "erhob"; for "stund" it reads "stand," and so forth.

Since Luther's translation is to be read to the listening congregation, the sentences are so divided that the hearer will readily get the sequence of thought, even if the modern rules of punctuation are transgressed. The lections are to be clear, impressive, arresting the attention of the congregation.

The writer has not seen the new lectionary, but the guidelines followed by the commission seem to be fair and reasonable.

J. T. MUELLER

PRESIDENT VAN DUSEN ON FRATERNITIES

College fraternities have often been criticized. But the most withering attack on frats in recent months came from the pen of Dr. Henry P. Van Dusen, president of Union Theological Seminary, who delivered himself as follows in the *Christian Century* (September 9):

"Some of the worst evils of the fraternities, paradoxically, flow directly from their professed virtues. Most of them enshroud their proceedings with mysterious mock-secrecy. Many of them initiate members with ceremonies which are an absurdly contradictory combination of crude horseplay reminiscent of late-Victorian hazing and elaborate rituals embracing pseudo-religious, even Christian, ideals and pledges. Indeed, from their professed aims and principles one might suppose that they were self-appointed allies of the college administration, dedicated to inculcating studiousness, probity, chivalry, magnanimity, in all who are subjected to their beneficent shepherding.

"The truth is that they are, on most campuses, the most troublesome and obdurate obstacle to the fulfillment of the high purposes of education.

"For close to forty years I have been continuously and intimately acquainted with the colleges of the United States. I know them of every type and in all sections of the country—publicly and privately sponsored, secular and church-related, men's and women's and co-ed, in New England and the Middle Atlantic States, in the south and southwest and central west, in the Rocky Mountains and on the Pacific Coast. I have yet to meet a front-rank and forward-looking president or dean who did not confess (often in the privacy of his study and strictly off the record) that fraternities constitute his most persistent and harassing headache. I have yet to sit down with a group of representative undergraduate leaders to scrutinize the fraternity system in the context of college welfare without hearing the majority of them admit that fraternities are divisive, extravagant, demoralizing and ridiculous. Certainly, in a Christian perspective, I know of few advocates of the Christian cause in American colleges who would not agree that fraternities are their most baffling handicap, although some of them make the best of a bad situation through practice of the scriptural injunction to 'make friends with the mammon of unrighteousness,' and by shrewd devices draw the fraternities, usually halfheartedly or pharisaically, to their support."

Thanks, Dr. Van Dusen! We have, in recent years, examined a goodly number of fraternity rituals and are fully persuaded that a Christian who has in Holy Baptism pledged himself to the service of the Triune God, has been brought up in a Christian home, and has heeded the directives of his pastor, will not yield to the temptation of college and university campuses to become initiated on a ritual which at best promotes shallow moral idealism and sentimental religiosity. In the face of that temptation he will remember, "How can a young man keep his way pure? By guarding it according to Thy Word," Ps. 119:9 (R. S. V.). No Christian need join an objectionable, worldly minded fraternity! There are opportunities for Christian fellowship and companionship on American college and university campuses if the Christian will make reasonable efforts to discover them. Synod's Student Service Commission is prepared to lend a helping hand.

P. M. B.

OUR MISSIONS AMONG THE MOHAMMEDANS

Anyone who still questions the wisdom of our Church in promoting mission work among the Mohammedans will do well to read Ahmad Kamal's dashing and terrifying account of his pilgrimage to Mecca, the "holy" city of the Mohammedans (the

Saturday Evening Post, September 26). The fury and fanaticism, the poverty and squalor, the dishonesty and treachery, above all, the spiritual blindness of the millions of followers of Mohammed, are depicted by the author in a way which must grip the heart of everyone who still has normal sensibilities. The author lashes out against American exploitation of the Islamic world in the words:

We have triumphed over nature and faltered when we dealt with man. We discovered black treasure deep beneath Eastern lands; we exploit it for them. The people receive nothing. Today we build billion-dollar defense bases in Islamic lands. The native labor has nothing to defend. We have preached democracy, but we take our franchises and leases from vicious, venal leaders—and to them we pay the royalties, closing our eyes to the fact that their subjects dwell in the Dark Ages.

Whether this indictment is altogether justified, we are not in a position to determine. But the sad thing about Mr. Kamal's scorching criticism is that Mr. Kamal has no real solution for the fearful problems of the Islamic world. Though he makes the observation that the "Islamic masses are about to crash headlong into their Era of the Common Man," and that "if we move swiftly and intelligently, we can be their mentors," he does not even indicate how he visualizes this process.

The fact is there just is no solution except the slow and patient efforts of the Church to lead Mohammedans to the Cross and to the worship of the true God. We need therefore to pray for and to support and expand the glorious work our missionaries are doing in India to bring the Gospel to the Mohammedans and to incorporate them into the Church of Jesus Christ.

P. M. B.

THE VOLTAIRE MYTH

In *America* (July 18, 1953) Louis F. Doyle, S. J., professor of English at St. Louis University, points out that so far as research reveals, Voltaire never said the words which are commonly ascribed to him: "I disapprove of what you say, but I will defend your right to say it." Father Doyle writes: "Voltaire did not say it nor anything approximating it. Its first appearance was in a book entitled *The Friends of Voltaire*, by S. G. Tallentyre, who was one A. Beatrice Hall, an Englishwoman. It was published in 1907. The phrasing was not heroic enough for Will Durant. In *The Story of Philosophy* (1926) it was upped to: 'I disagree with everything you say, but I will die in defense of your right to say it.' However, the Hall version proved heroic enough for most quoters." To prove his assertion that Voltaire is not

the author of the famous quotation, the writer continues: "In preparing the 1937 edition of the *Quotations*, Bartlett assigned one Harry Weinberger the task of combing Voltaire's works for the original source of the thing. The nearest to it Mr. Weinberger found was: 'Think for yourselves, and let others enjoy the privilege to do so, too.' This occurred in the *Treatise on Tolerance*, addressed to Helvetius, the Encyclopedist. If this is not the innocuous statement that Miss Hall transformed and immortalized, it is as likely as any other in the *Oeuvres*." Father Doyle closes his remarks on the quotation with the words: "In short, Voltaire's most famous line was written by an obscure English-woman more than two centuries after his death and has been echoed endlessly by persons who never read Voltaire."

In his article the writer questions other statements ascribed to Voltaire and then proceeds to show that Voltaire himself built during his long lifetime the Voltairean myth that shows him to be what he never was, namely, the lover of truth, the foe of tyrants, and the friend of the people. The publication of his *Correspondence* altered that picture considerably, though it did not shatter the spell. The Voltaire myth lives on. And "the point about the Voltaire worship is that it is utterly irrational. He has become a symbol for all that he was not." Father Doyle acknowledges that Voltaire has a "few good deeds to his credit" and that he "was probably the greatest master of classical prose that ever lived." But he contends that there is no justification for any Voltaire myth or any Voltaire worship in view of the many evil things he wrote and did. And Voltaire's works, "those elaborate heroic poems and classical tragedies which were to have based his fame, are now museum pieces, seldom visited even by learners of French."

J. T. MUELLER

BRIEF ITEMS FROM NEWS BUREAU (NLC)

New York. — Two Lutherans were named for top posts in CRALOG, the Council of Relief Agencies Licensed for Operation in Germany, at the organization's seventh annual meeting here.

Bernard A. Confer, administrative secretary of Lutheran World Relief, the National Lutheran Council's material aid agency, was elected chairman of CRALOG.

The Rev. Carl H. Mau, Jr., LWR representative in Germany, was named CRALOG field secretary in Germany.

CRALOG, which has nineteen member agencies, was established in 1946 to aid in co-ordinating relief work in Germany. Since then the member agencies have shipped more than 225 million pounds of food, clothing, and other relief goods, valued at more than \$70,000,000, to Germany.

BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

Washington, D. C.—A pension paid to a retired minister by a church he formerly served is not a gift but compensation subject to income tax, the United States Tax Court ruled here.

Dr. William S. Abernethy, prominent Washington Baptist leader, lost his appeal against a ruling by the Bureau of Internal Revenue that he owed \$202.14 tax on \$2,400 paid to him in 1949 by Calvary Baptist Church.

In support of his contention that the stipend was a gift from the congregation, Dr. Abernethy's attorney showed that the minister did not receive a pension when he first retired from the church in 1941 at the age of 69. It was not until May, 1947, that the present regular stipend of \$200 a month was voted by the board of trustees and included in the church's budget under the heading of "retirement."

The court, in its decision, said the payments did not constitute a gift "bestowed only because of personal affection or regard, or pity, or from general motives of philanthropy or charity."

It held that the monthly check was compensation made "in consideration of long and faithful personal services."

Commenting editorially on the case, the *Washington Times-Herald* said, "If an award is made for services, even rendered in the remote past, the government insists on having a tax. But if the taxpayer never did anything to earn the money, he may get to keep it all."

The Federal gift tax does not apply to gifts of less than \$3,000 a year or \$25,000 over-all.

Wilson, N. C.—The Southern Presbyterian Synod of North Carolina at its 140th session here adopted resolutions opposing money-raising concerts, benefit suppers and similar activities and called for fewer special financial drives in the churches.

"This advice is given because we believe that the Lord has ordained that giving should be an act of worship and thus a means of grace," the synod said.

"The primary concern of Christian stewardship is the absolute dedication of life and possessions to the Lord Jesus Christ, that this personal surrender must underline any biblical system of church financing."

The resolution was adopted at the request of the Rev. B. Frank Hall of Wilmington, who said there were so many special financial drives in the Church that "I find there are only three Sundays in the year that I can preach the Gospel of Jesus Christ."

He added that businessmen are protesting against so many drives and that "we have almost reached the point of diminishing returns."

The Rev. Harold J. Dudley of Raleigh, moderator of the Synod, agreed. He said the matter already was causing concern and is under study by the denomination's General Assembly.

"It is hoped to reduce the number of such offerings," he said.

Berlin. — An East German Communist court has imposed a 10-year prison sentence upon a Lutheran church-school official, seized last April during the Soviet Zone's antichurch campaign, for "insulting" East German President Wilhelm Pieck.

He is Gerhard Protaske, senior deacon of the training school for deacons conducted at Mansfeld Castle, near Eisleben, by the Lutheran Church of the Province of Saxony.

Police and agents of the East German State Security Ministry raided the school early in April, arresting the faculty and student body and taking over control of the institution. All of those arrested, with the exception of Herr Protaske, were released the following day. No reason for the raid ever was given.

Providence, R. I. — The local Roman Catholic Diocese has banned any music of a worldly or theatrical nature from its church services, it was announced by the diocesan music commission.

The announcement was made at the conclusion of a closed meeting of nearly 100 organists and choir directors at Our Lady of Providence Seminary in Warwick.

Music of the theatrical type had been discouraged in the diocese in the past, but its use is now forbidden by church laws adopted at the diocesan synod last October.

The meeting at the seminary was called by the Rev. Norman T. Leboeuf, diocesan music director and a member of the commission, to acquaint the organists and choir directors with the new laws.

Specifically, the diocesan laws establish the "white list" of music compiled by the Society of St. Gregory of America as the official guide to approved church music for the diocese.

This publication, also adopted last spring as the official guide for the archdiocese of Boston and earlier as the norm for the New York archdiocese, contains a "black list" of disapproved music.

Named in the "black list" are the traditional wedding marches from the operas *Lohengrin*, by Wagner, and *Midsummer Night's Dream*, by Mendelssohn; a number of familiar settings of the "Ave Maria," including that of Gounod based on a prelude by Bach; a number of Masses by composers long among the favorites of some choir directors; secular songs such as "O Promise Me" and "I Love You Truly," heard at some weddings; miscellaneous hymns and other compositions.

The rules announced by the commission are not as severe in some respects as those promulgated in the Boston archdiocese, where the presence of women in church choirs was abolished.

Instead, the Providence commission recommended that "wherever possible a schola (choir) of boys and men be established."

The commission, headed by Msgr. Henri Vincent of St. John's Church, West Warwick, said that it aims to encourage all the faithful to take an active part in the sung parts of the Mass, and to discourage the use of soloists in the churches.

Bonn, Germany.—Chancellor Konrad Adenauer has requested the Baden-Wuerttemberg government to "thoroughly review" the school provisions of the state's draft constitution.

The draft constitution calls for the establishment of "Christian Community" (interdenominational) schools. Roman Catholic leaders have denounced this provision as violating the 1933 Concordat between Germany and the Vatican, which guaranteed the maintenance of confessional (denomination) schools.

In a letter to Dr. Reinhold Maier, Minister-President of Baden-Wuerttemberg, Chancellor Adenauer said the concordat is binding on the Federal Republic and its individual states.

He asked that the Baden-Wuerttemberg government review the school provisions and "remove difficulties which threaten to burden the relationship between the Holy See and the Federal Republic."

Dr. Maier and his Social Democrat-controlled coalition government have refused repeatedly to recognize the concordat in the state's constitution.

Following the September 6 West German general elections Catholic leaders called upon the Baden-Wuerttemberg government to draw the proper conclusions from the "plebiscite in favor of Christian politics." They said that the majority of people in the state had voted for the right of Christian parents to confessional schools, "a right which in past years was continuously trampled upon by the Social Democrats."

In Baden-Wuerttemberg, the Christian Democrats, who favor confessional schools, received 52.4 per cent of the total vote in the September 6 election as against 36 per cent in the 1952 state parliament elections. Support for the Social Democrats dropped from 52.2 to 41.1 per cent.

Nairobi, Kenya Colony.—Native clergymen who conferred here with Gen. Sir George Erskine on ways of ending the Mau Mau reign of terror told the British commander that Christianity "must be the

basis" for solving the problem. They asked permission to preach at outlying guard posts in the Kikuyu trouble areas.

The conference took place at a new rehabilitation camp outside Nairobi, where an effort is being made to convert Kikuyu followers of the secret society from its teachings to more lawful pursuits.

Many African clergymen are co-operating in the effort and their views were expressed at the conference by two of the group's elderly members.

Hildesheim, Germany.—Roman Catholic and Lutheran officials in Lower Saxony (British Zone) concluded an agreement here to share churches and parish halls for the holding of religious services.

Specifically excluded from the terms of the agreement, however, is the performance of "mixed marriage" rites.

Civic and church leaders hailed the pact as a demonstration of "the fraternal spirit between Catholics and Protestants in Germany."

The agreement, similar to those existing in Hessen-Nassau and Bavaria (both [?] in the U. S. Zone), is expected to ameliorate the acute shortage of church buildings in Lower Saxony. The shortage, serious enough as a result of war destruction and damage, has been intensified by the influx into the area in recent months of large numbers of refugees and expellees from East Germany.

The pact was worked out by representatives of the Evangelical Lutheran Church of Hannover, which covers all of Lower Saxony, and the Catholic Dioceses of Hildesheim and Osnabruock.

Washington, D. C.—More than 200 objectors to military service have been imprisoned under the draft law since its enactment in 1948, the National Service Board for Religious Objectors reported here.

Altogether, the board said, some 350 objectors have been arrested, mostly for refusing to report for induction.

Washington, D. C.—The Rev. John B. Roeder, vice-chancellor of the Washington Archdiocese, has been named director of an \$8,000,000 fund appeal for the National Shrine of the Immaculate Conception at Catholic University of America here.

The appeal will be made in every Roman Catholic church in the nation on Sunday, December 6, according to an announcement by Archbishop John F. Noll of Fort Wayne, Ind., chairman of the Episcopal Committee for the National Shrine.

Construction of the Great Upper Church of the Shrine will begin in 1954, the centenary of the promulgation of the Dogma of the Immaculate Conception. A portion of the Shrine already has been completed and been in use for several years on the campus. L. W. SPITZ

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

THE FORMATION OF THE NEW TESTAMENT. By H. F. D. Sparks. Philosophical Library, New York. 156 pages, with bibliography and an index of references to the Scriptures. \$3.00.

This book is by a professor of theology in the University of Birmingham, England. It purposed to place the New Testament writings into their historical context and to relate them to the milieu of religious life and thought in which they were written. The author is concerned to show that the New Testament is not only a book which the Church possesses but a volume which the Church itself produced. To that end he devotes this particular volume to a discussion of each of the books of the New Testament in its specific setting, as far as this can be determined. His approach is historical. He takes as his starting point the origin, growth, development of the early Church and then tries to fit the books of the New Testament into their appropriate places in this particular story.

The author promises more than he actually produces. Much of what he writes has already been done in other connections by other people. There is nothing particularly new about the content of this particular volume. Its usefulness lies in the fact that the author is able within a very short space to present the best results of present-day scholarship. It can be a very useful volume to pastors in that sense.

The first chapter of the book, although sketchy, can be helpful in realizing how at the beginning of His ministry Jesus adjusted Himself to the terminology of religious hope as this was used in the age in which He lived. The author makes use of a number of quotations from the book of Enoch to show how a hope in the Messiah had developed in the age between the two Testaments. He points out that it is in this literature that the titles "the Son of David," "the Elect One," "the Son of Man" developed. For an understanding of the New Testament this is of extreme importance.

Professor Sparks does not accept the Ephesian theory on the letters of captivity. He is fair enough to admit much of the argument for Ephesus as the locale for writing Colossians, Philippians, and Philemon. However, he sides with Rome in the last analysis.

Ephesians is a problem to him, as it is to any scholar of today. In the last paragraph he decides that it is not a Pauline letter, although he is very hesitant to make such a statement. Among the many suggestions as to who the author of the Epistle to the Hebrews might have been

he adds one already made by A. Harnack and R. Harris. Professor Sparks suggests that it might have been the converted Jewess Priscilla. This is what he has to say on that point: "Hebrews exhibits several traces of the feminine point of view; e. g., the reference to the 'women' who 'receive their dead by a resurrection'; and, anyway, we should not exclude the possibility that we owe at least one of the New Testament writings to a 'sister' rather than a 'brother!'" (P. 83.) His final statement on the problem of the authorship of Hebrews is a repetition of the remark made by Origen many centuries ago, "But who, in fact, did write the Epistle, God knows" (p. 84).

The author of this volume spends a good bit of time and effort on the synoptic problem, as any man must today who reckons with Matthew, Mark, and Luke. He submits a number of reasons for the existence of written sources used by the Synoptics. And yet he is careful enough in his statements to say, on page 99: "Whether there be one 'Q' or several, though, is for our present purpose of small importance."

On the relation between Second Peter and the Book of Jude the author chooses the alternative that Second Peter is quoting Jude. He puts the authorship of Jude somewhere between the years 60 and 85. Of Second Peter he says (p. 136): "If there is one thing certain about Second Peter it is that it was not written by Peter. There is no trace whatever of the Epistle until fairly late in the second century. Long after this it was an object of dispute. St. Jerome (about 400) says: 'It is disputed by the majority.'

The Letters of John are all ascribed to the same author. This is what Professor Sparks says on that point (p. 37): "No fresh problems of authorship are raised by these epistles. The tradition in the Church is definite; and the evidence provided by the constant occurrence of the same words, phrases, and ideas is conclusive, not only that all three are the work of the same author but also that that author was the author of St. John." He hesitates when it comes to making a decision for the Book of Revelation. He concludes his remarks with the sentence: "We are justified, therefore, in concluding that although they cannot have been written by the same author, they are nevertheless products of the same school" (p. 141).

The closing chapters of the book are concerned with a description of the development of the New Testament canon beginning with Marcion's heretical choice of St. Paul and the Gospel of St. Luke down to the Easter letter of St. Athanasius written in 367, where only the twenty-seven books of the present list are given as canonical. MARTIN H. SCHARLEmann

THE CREATION: FACTS, THEORIES, AND FAITH. By Theodore L. Handrich. Moody Press, Chicago. 311 pages, $6 \times 8\frac{1}{2}$. \$3.95.

Mr. Handrich is principal of our Church's parish school at Glencoe, Minn., and the author of a well-received apologetic manual, *Everyday Science for the Christian*. Both works show that he has read extensively

in the field of science, and what he says in this area is well documented and supported by good authorities. The author's appeal is to young men and women who at school meet defenders of a boastful, arrogant pseudoscience which would have them believe that it is impossible to accept Scripture in its claim of man's creation and redemption. The writer aims to show that the Bible is the divine truth. He discusses such important subjects as the problem of certainty in the realm of scientific facts, God and His relationship to the universe, uncertainties in theories that attempt to harmonize science and the Bible, the geology of coal, continental glaciers, radio-activity as an age indicator, miscellaneous geological questions, and evolution. In a final chapter, "Concluding Remarks," he urges the ultimate results of his investigations, namely, that the Bible as God's book of salvation never fails us. In meeting the hypotheses of scientists he neither surrenders the divine truth nor shows himself extreme in denying the possibility of certain physical phenomena. He points out that not everything averred on these matters by scientists can always be proved to be true, nor does it disprove the truth of Scripture. He admits that the world may be older than about 6,000 years, but rejects the hypothesis of eons, or periods, since, judged by the time during which created radium would disintegrate to the present amount (which, of course, is also a mere hypothesis), the world at best can be no more than 35,000 years old. We recommend this book to our pastors, especially for discussion with young people of their church to whom the apparent disharmony between the Bible and science presents real problems. It is a thoughtful, honest, and profound investigation of the assertions of modern science, ending in the appeal not to surrender Scripture in favor of scientific hypotheses. One may not agree with every statement in the book, but in general it is a wholesome, helpful work, of which today we need many more.

J. T. MUELLER

YOUR GOD IS TOO SMALL. By J. B. Phillips. New York: Macmillan, 1953. vii and 140 pages. \$2.00.

J. B. Phillips is that rare being, an authentic Anglican Evangelical. His reputation in America depends chiefly on his translation of the epistles of the New Testament as *Letters to Young Churches* and, more recently, on his companion translation *The Gospels*. But he is less known here than he ought to be as the author of an impressive series of thoroughly adult, hard-hitting, sharply pointed, persuasively written religious tracts that are among the best to be had anywhere.

Your God Is Too Small is the work of J. B. Phillips the tract writer. Despite its length it is a tract in purpose, in language, and in argument. (It also incorporates fragments of his shorter tracts.) It falls into two almost equal parts, one headed "Unreal Gods," and frankly labeled **DESTRUCTIVE**, the other headed "An Adequate God" and marked **CONSTRUCTIVE**.

Part One, a superb commentary on aspects of idolatry that adolescent catechisms neglect, is worth the price of the book by itself. In it Mr. Phillips proceeds "to expose the inadequate conceptions which still linger unconsciously in many minds, and which prevent our catching a glimpse of the true God." He treats at some length a dozen different conventional undersized deities:

The Resident Policeman (the "hectically overdeveloped," or falsely trained, or moribund conscience);

The Parental Hangover (compounded of "half-forgotten images of our earthly parents");

The Grand Old Man (who must be worshiped with archaic language and Victorian hymns and must be talked about in sermons and addresses "stuffed with religious jargon and technical terms which strike no answering chord in the modern heart");

The Meek and Mild (the picture of "a soft and sentimental Jesus . . . supported by sugary hymns and pretty religious pictures");

Absolute Perfection ("God is truly Perfection, but He is no Perfectionist, and one hundred per cent is not God");

The Heavenly Bosom (who is "not the Jesus of the Gospels, who certainly would have discouraged any sentimental flying to His bosom");

God-in-a-Box (a god who is "Roman [or] Anglican or Baptist or Methodist or Presbyterian or what have you");

The Managing Director ("so far removed from the human context in which we alone can appreciate 'values'" that he is "a mere bunch of perfect qualities — which means an Idea and nothing more.");

The Secondhand God ("which the continual absorption of fictional ideas nourishes at the back of our minds");

The Perennial Grievance ("an imaginary god with less good sense, love and justice than we have ourselves");

The Pale Galilean (an "imaginary god with the perpetual frown" who appeals to those who derive "a certain spiritually masochistic joy in being crushed by the juggernaut of a negative god");

The Projected Image ("with moral qualities like our own, vastly magnified and purified of course, *and with the same blind spots*").

Mr. Phillips follows this analysis with thumbnail sketches of "assorted" little gods that infest human minds — the god in a hurry, the god for the elite (that is, mystic saints and such), the God of Bethel (worshiped by people who "have not appreciated the revolutionary character of God's invasion of the world in Christ"), the god without godhead, and gods "by any other Name."

The second part is essentially a defense of the reasonableness of the Incarnation, the Deity, and the saving work of Our Lord. Although it is as scintillatingly written as the first part, it suffers from the inherent weakness of all apologetics. The argument is fresh and ingenious, however, and it is sufficiently a proclamation of the Good News that it is not

mere apologetics. Strongest are the sections on the Incarnation, the Resurrection, and the "abolition of death" (with its polemic both against the un-Biblical "icy river," "gloomy portal," and "bitter pains" of death for those who are "in Christ," and against the supposition that "death is anything but a disaster to those who have no grip on the timeless life of God"). In his concern not to commit himself one-sidedly to any theory of the Atonement, the author seems at a first reading, and in contrast to the rest of the book, almost to fail in saying explicitly as much as he should have said about the Act of Satisfactory Reconciliation in which the Representative Man who is God suffered in His own Person the logical and inevitable suffering and death that the world has earned (the phraseology is that of Phillips). Again, one can easily misread his simple descriptions of the necessity for a profound change in man's attitude toward God and of the fact of that change in Christians as if he were attributing to human beings outside the body of Christ a measure of spiritual competence that they do not possess. But for all that, *Your God Is Too Small* is a stimulating and useful book for any pastor.

ARTHUR CARL PIEPKORN

SCRIPTURAL BAPTISM. A DIALOG BETWEEN JOHN BAPTSTEAD AND MARTIN CHILDFONT. By Uuras Saarnivaara. Vantage Press, Inc. 106 pages, $5\frac{1}{2} \times 8\frac{1}{2}$. \$2.00.

Dr. Uuras Saarnivaara was born in Finland, studied at the theological department of the University of Helsinki, and in 1930 became an ordained minister of the Lutheran Church of Finland. In 1939 he came to America and took the chair of theology at Suomi Theological Seminary, Hancock, Mich. He is an industrious writer, having written more than twelve books in the Finnish language and several in English. He is a regular contributor to the *Lutheran Quarterly* and other periodicals. His most recent work, *Scriptural Baptism*, defends the Lutheran doctrine of Infant Baptism against the "baptistic" view of Baptists, Pentecostals, Adventists, Jehovah's Witnesses, and others. Written in dialog form, the book presents Martin Childfont as defending Infant Baptism and John Baptstead as denying it. In the "Introduction" the two opponents agree on the correct hermeneutic principles that must guide them in their discussion. John and Martin originally had been members of the same church advocating Infant Baptism. But John had left his church and joined a "baptistic" denomination, and the dialog grows out of his attempt to persuade his neighbor Martin to do likewise. The resulting debate is extremely interesting and instructive, and in the end John finds himself refuted and promises his friend to give the matter some more thought and study. A "Comparative Summary" places the "baptistic" and "pedobaptistic" views and arguments side by side and shows that both Scripture and church history favor Infant Baptism. All arguments of John Baptstead are taken from recognized and well-documented sources. Those who oppose Infant Baptism therefore

receive fair treatment. Martin Childfont proves himself almost a second Martin Luther in his dialectic acumen, his comprehensive and profound knowledge of Scripture, and his persuasive use of history. Questions that are treated in the book are the following: "Was Infant Baptism practiced in the time of Christ and the apostles?" "Did Christ want His Church to practice Infant Baptism, or Baptism after conscious conversion?" "Does the New Testament teach Baptism as a means of grace, or as an act of obedience and confession of faith?" "Is Baptism an act of God, or of man?" "How old is the 'baptistic' doctrine?" "Immersion or sprinkling?" "Is it true that a person once saved is always saved?" There are other questions of great importance discussed for the benefit of the reader of this profound and useful treatise on Baptism. The dialog is not always easy to follow. At times the discriminating reader is inclined to question certain statements. But on the whole the book can be recommended very warmly to pastors and congregational study groups, especially in sections where the traditional church doctrine on Infant Baptism is challenged. The reviewer hopes that it will be widely studied.

J. T. MUELLER

YOUNG CHINA IN THE VALLEY OF DECISION. By Palmer I. Anderson. Minneapolis: Augsburg Publishing House, 1953. 123 pages, $5\frac{1}{2} \times 7\frac{3}{4}$. Paper cover. \$1.00.

The author served with the E. L. C. mission in China from 1921 till 1951, and he has since been serving in Hong Kong. His book has sixteen chapters, and each chapter tells of one or two young Chinese who have come to the valley of decision. The author's heart is sad as he tells the stories of a number of them who gave up Christianity to follow Marxism, but the reviewer rejoices with the author that there were also about as many Christians who determined to cast their lot with the Church and to remain faithful to their Lord. There are also the secret believers. It is most heartening to note that not all by any means is lost in China. If you have been interested in China, this book will give you new courage.

E. C. ZIMMERMANN

LUTHERAN CHURCH CALENDAR. By Arthur Carl Piepkorn (editor). Ashby Printing Company, Erie, Pa. Single copies, 50 cents; in quantities, 21 cents per copy.

Previous editions of this calendar have found their way into many sacristies, church offices, and pastors' studies. Its worth lies not only in its practical value, but also in its reliability. Pastors will not have to worry whether or not their altar guild is using the right paraments if the members of the guild will follow this calendar. Experience has taught us that the editor has acted judiciously in deciding on a liturgical color when no fixed tradition could be found. The number of each day of the month is printed in its appropriate liturgical color. On the back of each page valuable information for the correct liturgical observance of the month is

given, which includes suggested hymns for various days and occasions. And on the back of the calendar we find not only an explanation of the use of the liturgical colors, but also an informative discussion of the church year and of the church worship. Attention should likewise be called to a short but thought-provoking consideration of correct liturgical usages, printed on the inside of the back cover. There is great need for a calendar of this kind, and we are grateful that it is available. While the church year is ignored and belittled by some, we Lutherans, as well as other liturgical bodies, are aware of its importance, value, and God-pleasing helpfulness.

WALTER E. BUSZIN

ST. AUGUSTINE — SERMONS FOR CRISTMAS AND EPIPHANY. Translated and annotated by Thomas Comerford Lawler. Westminster, Md.: The Newman Press, 1952. 249 pages, $5\frac{3}{4} \times 8\frac{3}{4}$. \$3.25.

This excellent collection is part of the noteworthy series "Ancient Christian Writers — The Works of the Fathers in Translation," of which fifteen volumes have thus far been published by the Newman Press. The editors of the series are Johannes Quasten, S. T. D., and Joseph C. Plumpe, Ph. D., of the Catholic University of America in Washington, D.C. While English versions of sermons by Augustine have been published before, we are assured that most of the sermons included in the present volume are here-with published in an English translation for the first time.

Though a pre-eminent preacher of the Christian Church, Augustine is better known to the Church of today and of past ages by his longer works rather than by his short *Sermones ad populum*. He enjoyed widespread fame as a professional rhetorician long before his conversion to the Christian faith. From A.D. 370—373 he studied rhetoric in Carthage, and later he taught rhetoric in this same city before proceeding to Rome to establish there a school of rhetoric. Still later he became municipal professor of rhetoric at Milan, where he made the acquaintance of St. Ambrose, whose eloquent sermons became the vehicle of the Holy Ghost which made of Augustine a Christian. Though in the Western Church the privilege of preaching was reserved to bishops, Augustine was permitted to preach while still an ordinary member of the clergy. Before long other members of the rank and file of the priesthood were accorded the same privilege enjoyed by Augustine. People came in large numbers to hear him. These included not only Christians and pagans but likewise heretics, like the Donatists, whose errors Augustine attacked in his sermons in no uncertain terms. About seven hundred of his sermons have been authenticated and are today available; "obviously the survival of so many of his sermons must be credited in very great measure to his effectiveness and popularity as an orator" (p. 5), says Mr. Lawler.

One marvels at the pronounced doctrinal emphasis found in the sermons of St. Augustine. His message is always straightforward and direct, and he does not depend upon rhetorical devices and excellencies of speech

to put his message across. He clearly realized that the strength of the Word lies in the Word itself and not in what he might do to it. We again quote Mr. Lawler: "Augustine not merely embellishes his teaching of the people with quotations from the Bible; but, as Pope puts it: 'It was the Bible all the time. . . . It was the quarry for all his doctrine; it is 'the Word of God' that feeds his soul and out which he 'provides old things and new' for the spiritual needs of his flock.'" St. Augustine's maxim was *Nos verba Dei seminamus*—"We are the sowers of the Word of God." That the people of his day, a day of heresy and error, derived joy and satisfaction from sermons of this type and even followed Augustine from basilica to basilica in order to hear these doctrinal discourses is indeed a tribute which can hardly be paid to the multitudes of our day. Augustine's sermons are firm and clear; one is not left in doubt as to what Augustine means to say. He resorts to no pussyfooting, to no sentimentalizing, and to no scientific or purely rhetorical use of psychology. He remains quite objective even when attacking the errorists of his day. He minces no words in denouncing the evils of his day, and his sermons were timely. He naturally counted not only the pagan carnality of his time but also the doctrinal errors of the Arians and of the Donatists among the evils then rampant and condemned them accordingly. Unlike John Chrysostom, he did not require two hours to put his message across; his sermons averaged from twelve to fifteen minutes for their delivery.

Mr. Lawler's translation is in good, idiomatic English. His Introduction is informative and interesting. The Newman Press is indeed to be commended for making this fine material available in a day which, like the day of Augustine, needs doctrinal emphasis and straightforward and virile preaching.

WALTER E. BUSZIN

THE SECRET OF BEAUTIFUL LIVING. By Oswald Riess. St. Louis: Concordia Publishing House, 1953. vii+134 pages, $4\frac{3}{4} \times 7\frac{3}{8}$. \$1.50.

Originally directed to the convention of the Michigan District of The Lutheran Church—Missouri Synod in 1951, these deeply spiritual and moving chapters will in this permanent form stimulate many a pastor toward better, more thoughtful, and more evangelical preaching. Above all they will serve to lead the pastor himself to a more reflective, more patient, and closer walk with his Savior. In effect this book suggests a method of "walking with Jesus," pondering His Word and drawing on His life. This is a field of writing which places a high premium on the personal piety and the literary skill of the writer. Pastor Riess puts us all in his debt.

RICHARD R. CAEMMERER

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